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M90

بنام یزدان

رباعیات سرمد کاشانی

انتخاب کرده و ترتیب داده

امراو سنگه شیرگل

[illegible] حالات سرمد که در کتبها و تذکرها که در نسخه‌های خطی و چاپ شده که کتب‌خانه‌های پیرس و لندن یافته شوند [illegible] از آنها نقل کرده و فصل دین بیان گردیده [illegible]

a

literal translation of the

Quatrains of Sarmad Kashani

selected and rearranged; by

Nuraosingh Sherjil

~~and translated~~

with accounts of the life of Sarmad found in various manuscripts and Persian works found in the Libraries of Paris and London. 1929.

رباعیات

بنام ایزد

۱

با فکر و خیالِ کس نباشد کارم — در طورِ غزل طریقِ حافظ دارم
امّا بر باعتیم مریدِ خیّام — نه جرعه کش بادهٔ او بسیارم

۲

از نقش بر آب هرچه گفتم گفتم — از جوشِ حباب هرچه گفتم گفتم
من بعد از من شعرِ خیالت بحال — ایّامِ شباب هرچه گفتم گفتم

۳

افسوس که مخلوق پرستی کردم — وز همّت پست رو به پستی کردم
این باده خمار داشت هشیار شدم — ایّامِ شباب بود مستی کردم

۴

خواهم دلِ پژمرده شود تازه چو گل — جان نغمه سرا بود برنگِ بلبل
ایّامِ خزان جوشِ بهاری بزنم — با لاله رخی نوش کنم ساغرِ مُل

Quatrains of Sarmad Kashani.

English translation.

(The following are probably his youthful quatrains)

1.) I have nothing to do with the thought and ~~[illegible]~~ of others, (but) in the style of odes I follow ~~[illegible]~~ while in quatrain I am a disciple of Khayyam, though I do not quaff much of his wine.

(In this later verse regrets his youthful effusion)

2) What I composed was, (fleeting) like ~~[illegible]~~ a drawing on water; it was like the ebullition of bubbles. Henceforth it is hard to expect from me versification. Whatever I said was in youth.

(3) Alas! that I adored created beings; and turned my face to lower things. This wine brought stupefaction; I awoke. It was youth time and I was inebriate (and foolish).

(He finds youthful longings once more in the autumn of life).

(4) I wish my withered heart would blossom afresh like a rose, and my soul could sing like a nightingale; that in the autumn days, I may bloom like the spring, and quaff a cup of wine with a tulip ~~cheek~~ faced one.

۵

هر جا که گل ایاغ جوش چمن است — او مسکن دلخوش است ما را وطن است
گر باده پرست مست گوئی حق است — ور زاهد متقی بگوی سخن است

۶

هر کس که ز می توبه کند نادانست — انسان نتوان گفت بگو حیوانست
این سلسله جنبان غم جانانست — بر آتش افسرده دلی دامانست

۷

ای لاله رخی سرو قد سیمین تن — ایام بهارست بکن سیر چمن
چون غنچه مکن حجره نشینی ستم است — گل میرود و سنبل و نسرین بوطن

۸

از بهر خدا بیاد دل شاد بکن — هر وعده که کرده همه یاد بکن
انصاف عزیز است فراموش مکن — از دام غمم یک نفس آزاد بکن

(5) whereon the cup rose blooms, I make my abode in that happy home. If you call me an intoxicated worshiper of wine, it would be true; but it would be doubtful if you consider me a pious hermit.

(6) He who abjures wine is a simpleton, You cannot call him human, he is an animal. It touches the cords of love of the Beloved; it fans the fire in a languishing heart.

(7) O Thou tulip faced, cypress figured, silver limbed; wander in the flown beds, it is spring time. Shut not thy self up in a room, like a bud, (behold) the roses and violets and jasmine arrive in their land.

(8) For God's sake come and rejoice (my) heart, and remember all the promises that you made. Do not forget, it is good to be just; and free me a little from sorrow's net.

۹

مائیم درین دیار پیوسته بکام
ساقی بکنار است و مُی ناب بجام
زاهد چو خم باده نگوی تو حرام
این باده حلالست نگیرم بحرام

۱۰

هرجا که روی مهر و وفا یار تو باد
آرام و فراغت همه جا یار تو باد
از نامه و پیغام فراموش مکن
یاد آوریم بکن خدا یار تو باد

۱۱

قصه پسر که با مُش کیه بود
خواهم که دلش صاف چو آئینه بود
گر دست بمن دهد بگیرم پایش
ور پشت بمن دهد به از سینه بود

۱۲

تنباکو چیست آفت برگ اُمید
گلخن به از آن گلو که این دود کشید
از تنباکو نفع توان کرد اگر
از دود اگر خانه توان کرد سفید

(9) We are perpetually happy in this land, the cup bearer is in our life, and the wine is in the cup. O pious man, when thou dost not call the wine, for unlawful why should I hold wine to be other wise than lawful.

(10) Wherever thou journeyest may affection and constancy attend on thee; may comfort and freedom from care be thy friend. Do not forget to send letter or a message: remember me; may God be thy succour.

(11) (The following must have been evoked by some ill-mannered youth whom he calls a "Butchers Son".
"The butcher's son who bears rancour towards me, I wish his heart were even like a mirror: if he were to hold forth his hand I would grash his feet. . . . . .

(In the following denounces tobacco for some good reason, having intuitively felt its poisonous effects)

(12) What is Tobacco? a calamity for the sprouts of hope! a stove is better than that throat which pulls at this smoke. One could hope for benefit from tobacco,

۱۳

چون پیر شدم گناه گردید جوان بشگفت گل داغ بهنگام خزان
این لاله رخان طفل مزاجم کردند که متقیم گاه سراپا عصیان

۱۴

ایام شباب شعر و انشا هنر است الفت بگل و ساقی و مینا هنر است
پیری چو رسید ترک دنیا هنر است هر لحظه خیال و فکر عقبی هنر است

۱۵

این فسق و فجور کار هر روزهٔ ما پر شد ز گناه کاسه و کوزهٔ ما
میخندد روزگار و می گرید عمر بر طاعت و بر نماز و بر روزهٔ ما

۱۶

بسیار ضعیف ناتوانست دلم از جور جهانیان بجانست دلم
گاهی غم دنیا و گه اندیشهٔ دین زین ره دو دلم که در میانست دلم

(13). When I ~~became~~ grew old, [illegible]:
The spotted rose blossomed in autumn [illegible].
These tulip faces, made me [illegible]
I am prous and sometimes [illegible]

(14) In the days of youth poesy and [illegible] are worthy pursuits, and so is the [illegible] of roses wine and the cup bearer. But [illegible] age [illegible], it is better to renounce the world, and to think of the hereafter.

(15) Sin and adultery are our daily deeds; our cups and goblets are brimming with [illegible]. Times and life washes over our [illegible] and prayers and [illegible]

(16) My heart is [illegible] weak and [illegible] unto death owing to the [illegible]
Sometimes I am [illegible] times about [illegible] for my heart (hangs) [illegible]).

۱۷

گر والهٔ باغ و دشت گوئی هستم
گر شیفتهٔ باغ گوی هستم
گه طالب دین وگاه دنیا طلبم
سرگشتهٔ این سراغ وی هستم

۱۸

راضی دل دیوانه بتقدیر نشد
فارغ ز خیال و فکر تدبیر نشد
ایام شباب رفت و باقیست هوس
ما پیر شدیم و آرزو پیر نشد

۱۹

ایام شباب روز شیطان نرسید
بر دامن من غبار عصیان نرسید
پیری چو رسید معصیت گشت جوان
دردی عجبی رسید و درمان نرسید

۲۰

هر تخم هوس کاشته ام غمگینم
صد رنگ گل داغ از وی چینم
طوفان بشود اگر نگردد خاموش
این آتش خواهش که بخود می بینم

(17) If you say that I am mad after a garden and forest; I am. If you say that I infatuated with the cup; I am. Sometimes I see to religion, sometimes the world; I wander dizzied in this search, if you say; I am.

(18) my frenzied heart did not resign to the decree of destiny; it did not cast off the anxieties of thinking. In the days of youth have gone, but desire remains. We have become old, but desire has not

(19) In the time of youth, the devil did not tempt, and the dust of sin did not settle on my garment; then. When old age arrived, sin grew young; Taught ma-lady came (to me) but no remedy was found.

(20) Every seed of desire that I sowed made me sorrowful, and many coloured lessons I gather from it. If the fire where what I find in myself is not quiet it will be a raging storm.

۲۱

از حد و حساب کار عصیان بگذشت در توبهٔ افعال یاران بگذشت
از شامت غفلت نرسیدم بوصال عمرم همه در دوری جانان بگذشت

۲۲

پیداست ز پیشانی من عصیانی داری نظر لطف بمن پنهانی
اسرار نهان بود به پیش تو عیان گر فاسق و گر متقیم میدانی

۲۳

هر لحظه ندامتست یارب ز گناه در دل همه خجلتست بر لب همه آه
ای باد مراد وصل وقت مدد است در بحر گناه کشتیم گشت تباه

۲۴

بر من در لطف جود مسدود مکن مقبول تو هر که گشت مردود مکن
در ضعف نمی توان گرانبار کشید پیرانه سرم گناه افزود مکن

(21) Sin has passed beyond limit and count,

In shame and repentence (time) has passed
O friends. Through the misfortune of heedlessness I did not attain union (with God),
my whole life passed away away from
the Beloved

(22) Sinfulness is visible on my forehead,
~~so~~ (still) Thou regardest me secretly with
favour. The hidden secrets were apparent
to Thee; Thou knowest ~~whether~~ if I am
sinful or pious.

(23) Each moment, O Lord! I am ~~ashamed~~ repenting of sin;
In my heart there is all shame, on my lips all sighs;
O breeze of the hope of Union, now is the time
for help; my ship is wrecked in the ocean of
sin.

(24) Shut not the gate of grace and generosity
on me; donot reject one who has been
accepted. In weakness one cannot carry
a heavy burden; donot increase my
sins, in old age.

۵

یارب بکرم ببخش تقصیر مرا
مقبول بکن نالهٔ شبگیر مرا
پیری و گناه ماجرائیست عجیب
هفتاد کند چارهٔ تدبیر مرا

۲۶

از نیک و بد خلق نگشتم آگاه
بفضل تو کردم گنه و نامه سیاه
از قدرت تست ضعف و قوت همه را
لاحول ولا قوة الا بالله

۲۷

گر مستقیم و گر اسیرم بگناه
آن کن بهر حال درآری به پناه
نیک و بد هر کس به ید قدرت تست
لاحول ولا قوة الا بالله

۲۸

احوال خود از نقص و کمال ما و
جز فضل خدا نیست دگر هیچ
چه کس ضعیف و چه کس قوی
لاحول ولا قوة الا بالله

(25) O Lord! with thy grace forgive my sins, and accept my midnight plaint. Old age and sin! This is a strange thing. Thy mercies will be in me the remedy. (literally :- will bring remedy to me)

(26). I heeded not the good or evil of people; in the hope of thy ~~forgiveness~~ remission, I blackened my heart with sin. ~~Thou~~ Thy name. There is weakness and strength to all. "There is no power or strength except in God.

(27). O, I am lost or saved by, it is thou

we can give refuge in all states. The good and evil of everyone are in ~~thy~~ the hands of thy power. "There is no power or strength except in God."

28. my sins, I am buried in the evil of my deeds. There is no place of refuge save in God's grace. Power weak, I may be ~~a~~ and strong in devil. "There is no power or strength except ~~only~~ in God.

۲۹

افسوس بتقدیر نبردیم پناه — از اندیشه و تدبیر شد احوال تباه
مغرور مشو بقوت و قدرت خویش — لاحول ولا قوة الا بالله

۳۰

غیر از در رحمتش نداریم پناه — بیچاره و عاجزیم با حال تباه
نی طاقت زندگیست نه یارای گناه — لاحول ولا قوة الا بالله

۳۱

اندیشه تدبیر تو پایست بسنگ — در بیشه اندیشه جهالت پلنگ
تقدیر قوی بدان تدبیر ضعیف — این قوت و ضعف ما نیند از جنگ

۳۲

ای محرم جان و دل مهر تو قسم — شرمنده کردار خود و فضل توام
پیوسته بخود حساب دارم هر دم — از من عصیان و ز تو احسان دائم

[illegible]

[illegible]

we are helpless [illegible]
souls against [illegible]
let thou not [illegible]
honor and strength. [illegible]

They Thought of planning is [illegible]
The jungle of thought is hidden the [illegible]
Seeking the stars and planets [illegible]
[illegible]

[illegible] found
[illegible]
[illegible] [illegible]

۳۳

آنست که پیوسته بود غمخوارم
بر فضل نظر کند نه بر کردارم
شاید که ندامتم بفریاد رسد
از کردهٔ خویش منفعل بسیارم

۳۴

شرمندهٔ کردار خودم شام و سحر
من محرم این کارم و کس نیست دگر
غافل نیم از لطف به این عصیانی
جرم خود و هم فضل تو دارم به نظر

۳۵

من معنیٔ احسان و کرم فهمیدم
میزان تأمّل شدم و سنجیدم
چشم کرمش عاشق حسن گنه است
آنجا سخنی نیست مکرّر دیدم

۳۶

از جرم فزون یافته ام فضل ترا
این شد سبب معصیت بیش مرا
هر چند گنه بیش کرم بیشتر است
دیدم همه جا و آزمودم همه جا

(33). [illegible] ever [illegible] for me, [illegible] does not [illegible] my deeds but [illegible] this [illegible] see. Perhaps my repentance will [illegible] help me. I am miserable [illegible] what I have done.

(34). Morning and evening, I am sick of my deeds; I alone know this and none else. But inspite of this sickness, I am now headlong [illegible] (the) place. I see before my eyes, my crime ~~[illegible]~~ as well as the witnesses.

35) I understood the meaning (human) (of life) kindness and generosity, I turned into the seat of deliberation and ~~weighed~~ weighed (the matter), and found (the) the eye of his [illegible] [illegible] the [illegible] of [illegible] [illegible] about it, [illegible] [illegible] [illegible]

[illegible] the crime, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] still; [illegible] and [illegible] [illegible] there.

Man

۳۷

بیش از گنه ام بخشش و احسان کردی
بر خوانِ کرم همیشه مهمان کردی
هر چند گناه بیش افزود کرم
این قسم ز کردار پشیمان کردی

۳۸

در هر گنهی فزود بخشایش و جود
شرمنده ام این قسم ز کردار نمود
خضرِ رهِ من گناه شد آخرِ کار
این فضل و کرم چه بود این جرم

۳۹

تا کی بدل اندیشهٔ اعمال کنم
غمگین شوم و خیالِ احوال کنم
بر فضل کنم تکیه و اندیشه چرا
از ماضی و مستقبل و از حال کنم

۴۰

رنگین گلی از گلشنِ صنعت چیدم
معنیٔ گناه و مغفرت فهمیدم
در صورتِ اظهار بسی حیرانم
آئینه صفت هر چه که دیدم دیدم

(37) More than my sin Thou wert forgiving and obliging; and always Thou didst invite me to the table of Thy bounty; however much (my) sin (Thy) bounty increased, In this wise Thou madest me ashamed of my sin.

38) In each sin (Thy) ~~bounty and~~ forgiveness generosity increased, and thus made me ashamed of my deeds. Thus sin became at last the guide (Khizr) of my Path. What was this Grace and ~~grace~~ kindness? What was this Crime?

39) How long shall I think (or be anxious) about my deeds, and be sorrowful and reflect on the circumstances. I shall rely on (His) grace and then why need I worry about the past the present and the future?

40) I have plucked a lovely rose from the garden of creation. I have understood the meaning (purpose) of sin and forgiveness. I am much perplexed about the form of expression. Like a mirror I have seen what I have seen.

۴۱

صد شکر که از یار ترحّم دیدم
احسان و کرم بحالِ خود فهمیدم
نخلی که نشاندند ثمر می بخشد
آخر گلی از باغِ محبت چیدم

۴۲

سررشتهٔ اختیار با یار گذار
خود را ز غم و محنتِ بیهوده برار
این عمرِ گرامی که تمامی هوس است
با یار بسر ببر لحظت مسپار

۴۳

در سوز و گداز ها تماشا کردم
یک خانه هزار جا تماشا کردم
سررشتهٔ روشنی بدستِ دگر است
پروانه و شمع را تماشا کردم

۴۴

ارباب هر خان اگر نگیری تو کنار
لذت نبری بیشتر از بوس و کنار
این سیمبران شیفتهٔ سیم و زر اند
نقدِ دل و جان بدستِ ایشان مسپار

(41) A hundred thanks, that the Beloved was compassionate to me; and I understood (His) bounty and grace ~~towards~~ on my plight. When you plant a date tree it yields fruit, at last I have ~~to~~ gathered a rose from the garden of Love.

(42) Leave the control (of thy affairs) in the hands of the Beloved; and free thyself from useless worry and trouble. This precious life which is wholly desires, spend it with the Beloved and don't make it over to heedlessness.

(43) In ~~the~~ burning and dissolving in feeling I have witnessed it. One House I have seen in a thousand places. The controle of illumination in another's hands. I have seen the moth and the candle.

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(44)

If thou doest not keep aloof from moon ~~faced~~ like beauties; thou wilt have no more pleasure than kissing and embracing. These silver bodied ones are addicted to silver and gold. Don't hand over the ~~to~~ cash of thy heart and soul to them.

۴۵

دیدی که غم و عیش جهان زود گذشت
چیزی که در اندیشهٔ تو بود گذشت
این یکدو نفس که ماند سرمایهٔ تو
زنهار که نقصان نکنی سود گذشت

۴۶

از صحبت همدمان بباغ و صحرا
ذوق سخنی بود و هوای مینا
آخر سخنی ماند و عزیزان رفتند
مینای فلک فگند او را از پا

۴۷

بنگر که عزیزان همه در خاک شدند
در صید گه فنا بفتراک شدند
آخر همه را خاک نشین باید شد
گیرم که برفعت همه افلاک شدند

۴۸

چیزی که گذشت و رفت یادش ستم است
سود است که سرمایهٔ او رنج و غم است
این عمر گرامی بعبث صرف مکن
بیش از نفسی مگیر بسیار کم است

(45) Hast thou seen how wickly the sorrow and joy and of this world hast passed away. and that which thou wast hunting about has gone. These few breaths (moments of life) which ~~remain~~ art left as the capital, beware thou dost not lose for the interest has gone!

46) From the company of friends in the garden and the forest, ~~one~~ (you) ~~sought~~ sought the pleasure of ~~speech~~ converse and the pleasure of wine; it left the (memory of the) words remained and the dear friends departed; and the decaution of the sky (destiny) upset the whole thing.

47) Behold, how the dear ones have passed under the earth, and have been slung in the hunting ground of death. In the end all have to settle down in the dust. What of they attained to heaven-high ranks.

48) That which has fast and gone, it is useful to ~~know~~ remember it. It is a bargain whose capital is grief & sorrow. Waste not thy precious life in vain. Consider it not more than a breath (moment), if it is very much less.

۴۹

خوش آب و هوا دیده نشد روی زمین
مشکل که اگر زیر زمین است چنین
در سر که هواهاست ازین معلوم است
شاید نبود هوای آنجا به ازین

۵۰

در خوابی و از خویش نداری خبری
غفلت ندهد بجز ندامت ثمری
یاران همه رفتند و تو هم در راهی
بر هستی موهوم نداری نظری

۵۱

از عاقبت کار چو گشتم غافل
شد عمر باندوه و غم و کاهش دل
پیوسته بخود همین حکایت دارم
زین عمر گرانمایه چه کردی حاصل

۵۲

عمری که شد است صرف در لهو و لعب
بی پرسش اگر عفو کند نیست عجب
کی زشتی اعمال درآرد به نظر
آنرا که کرم بود فزون تر ز غضب

49) On the earth (I) did not find lucky circumstances (lit. water and air). How could be hard if it is the same under the earth. The desires (and thoughts) which are in (my) head, seem to show, that (providing the experiences (lit. air etc)) there will not be better than here.

50) Thou art asleep and unaware of myself. Heedlessness will ~~[illegible]~~ yield no other fruit but regrets. All the friends have gone and you are on the way. Yet you don't consider this ~~[illegible]~~ imaginary life (which is not real).

51) When I did not heed the consequence of things, my life passed in sorrow and disheartenment. Even I am repeating to myself this tale :— which hast thou learned from this precious life?

52) The life which ~~was~~ ~~passed~~ spent in frivolity and playfulness: Perchance he will forgive it without questioning. How can he ~~look~~ scrutinize (my) ugly deeds, whose ~~[illegible]~~ mercy is greater than his wrath?

۵۳

ای جانِ گرامی بخدا نادانی
در خانهٔ تن یکدو سه دم مهمانی
بر چرخ اگر روی و خورشید شوی
آن ذره که در شمار ناید آنی

۵۴

چون نقشِ نگین در پیِ نامی تو هنوز
جان میکنی و در پیِ کامی تو هنوز
از خرمنِ عمر خوشهٔ توشه بگیر
هنگامِ درو رسید و خامی تو هنوز

۵۵

ای خانه خراب از خدا بیخبری
ای موجِ سُراب از خدایی خبری
این هستیِ موهومِ تو نقشی است بر آب
ای جوشِ حباب از خدایی خبری

۵۶

افسرده نشد ز رنجِ دنیا دلِ تو
آگاه نشد گاه دلِ غافلِ تو
گه تخمِ ندامت نفشانی آخر
زین کشتِ ندامت چه بود حاصلِ تو

(53) O dear soul, by God Thou art ignorant. Thou art a guest for two or three moments (breath) Even if Thou were to go up into the sky and become a sun, ~~you~~ Thou art an [illegible] which will not count.

(54) Still Thou art after name (and fame) like the ~~carving~~ engraving on a stone. ~~My~~ ~~Your~~ ~~soul~~ ~~life~~ suffers and yet Thou art after objects of desires. Glean some ~~wheat~~ from the harvest of life for thy journey. (death) The time for reaping has arrived and Thou art not yet ripe.

(55) O homeless one (life with thy house ruined) Thou art unaware of God. O riffle of a mirage Thou art unaware of God. This fanciful life of thine is ~~and~~ ~~mirage on~~ an outline on water. O ~~bad~~ ~~bubble~~ ~~bubbling~~ bubbling bubble, Thou art unaware of God.

(56) The tribulations of this world did not make thy heart wither, and thy tireless soul never awoke. Never doest Thou sow the seed of repentance. What harvest shalt Thou ~~not~~ reap from the field of repentance?

۵۷

چیزی که گهی بکار ناید ما ایم — آن نخل کزو بار نیاید ما ایم
کردیم حساب و بیش خود سنجیدیم — آن ذره که در شمار ناید ما ایم

۵۸

یا رب تو عطا کن ز قناعت گنجم — عمریست که از حرص و هوا در رنجم
دین را نتوان کرد بدنیا سودا — هر لحظه بخود سود و زیان می سنجم

۵۹

پیوسته درین دیار با دیدهٔ نم — در بحر خجالت و ندامت غرقم
خواهم که نگردم ز تو غافل یکدم — افسوس ازین غفلت هر دم هر دم

۶۰

از کار جهان عقده کشودم همه را — در محنت و اندوه ربودم همه را
حقدانی و انصاف ندیدم ز کسی — دیدم همه را و آزمودم همه را

(57) We are that which is never of any use; We are that palm tree which brings no fruit. We have calculated and much weighed (in matter), We are the atoms which do not count.

58) O God, bestow on me the treasure of contentment; It is a life time since I am suffering from avarice and desires. Faith cannot be bartered for the world; every moment I weigh in myself the loss and the profit.

59) Perpetually in this land, with moist eyes, I am sunk in the ocean of shame and regret (or penitence). I wish, not to be forgetful of Thee for a moment. Alas! for this ~~so~~ oft repeated heedlessness.

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60) ~~Ever~~ I helped all everyone in their ~~his~~ worldly difficulties; I bore all in their trouble and sorrow. I met with no gratefulness or justice from any one, I saw every one and tested every one.

۶۱

هر کس که درین زمانه دارد همّت — باید که نگیرد ز کسی جز عبرت
ز آمیزش خلق کنج عزلت بگزین — وز نیک و بد جهان طلب کن وحشت

۶۲

دلخواه نشد دوچار یاری بجهان — غمخوار ندیدیم لبکاری بجهان
این گل که دهد بوی وفا نایابست — شد سبز خزانی و بهاری بجهان

۶۳

ابنای زمانه یکدگر دلتنگ اند — پیوسته بخود چو مختلف آهنگ اند
قانون وفا و مهر برداشته اند — دایم بمقام آشتی در جنگ اند

۶۴

هر نیک و بدی که هست دیدم همه را — هر خار و گلی که بود چیدم همه را
آمد بنظر عیار هر کس کم و بیش — بر سنگ محک چو زر کشیدم همه را

6) Whoever in these times possesses rigid resolve, he should never take anything from anyone save a sorrowful lesson. Settling aside mingling with ~~the world~~ people ~~within~~ sit in the corner of solitude, and run away from the good and bad (people) of the world like wild animals.

2) Nothing desirable was ever encountered in this world (or. no desirable friend was found in this world), I never saw a sympathiser in the world in (my) undertakings. The rose which yields the fragrance of faithfulness is rare to find, many springs ~~have become~~ ~~Nowdays and~~ and autumns have flourished in this world.

) The time servers of this world (or, the worldly people) are ~~sick of~~ dislike each other. ~~Instead of being at peace with each other they are at war.~~ They are like discordant notes joined together. They have abandoned the law of love and constancy, and instead of being at peace, they are always at war.

) I have seen each good and bad (person) that exists; I have gathered each & rose and thorn that existed. I saw that everyone was, more or less a knave, when I tested them like gold on a touch stone.

رباعیات

۶۵

از مردم دنیا بخدا گیر کنار — تا دل بکشد عروس راحت بکنار
سررشتهٔ اختلاط از دست بده — سرمایهٔ آرام و فراغت بکف آر

۶۶

عزلت بجهان راحت جان یافته شد — بر روی زمین گنج نهان یافته شد
این گوهر نایاب که پیر بی قدر است — در بحر پر آشوب جهان یافته شد

۶۷

چیزی که من از جهان بجان میطلبم — جان را بسلامت ز جهان میطلبم
از مردم دنیا و ز دنیا شب و روز — دیگر هوسم نیست امان میطلبم

۶۸

خواهی نکشی رنج و نجوی درمان — دوری بگزین ز همنشینان جهان
چون عقرب و مار کن تصور همه را — از صحبت همدمان امان خواه امان

- For God's sake, avoid the worldly people, so that your heart may embrace the bride of happiness and comfort. Let go from your hand the thread of mixing (with people), and gain the capital of comfort and freedom.

. Solitude has been found to be the soul's comfort. It has been found to be a hidden treasure on this earth. This rare pearl which is indeed priceless, has been found in the boisterous ocean of this world.

7. The thing that I seek from this world, at the cost of even my life, is to seek the security of life from the world; I have no other desire, but day and night I seek refuge from the world and worldly people.

8. Do you wish not to suffer trouble and to seek the remedy? Keep at a distance from the worldly companions. Consider all of them to be like snakes and scorpions, and seek refuge seek refuge from the company of thy associates.

۶۹

از مردمِ روزگار غافل نشوی
وز گرمیِ این طایفه خوشدل نشوی
پرواز بکن همیشه از صحبتِ شان
تا در قفسِ فریب بسمل نشوی

۷۰

باید نکشی ز خلق منّت گفتم
گر صاحبِ فطرتی و همّت گفتم
این است خیالِ خام هرگز نکشی
بر پردهٔ عنکبوت صورت گفتم

۷۱

بر روئی زمین اگر بمانی دو سه دم
مینائی فلک گردهدت ساغرِ جم
زنهار مکن قبول و دلشاد بزی
بسیار خمار دارد این نشّهٔ کم

۷۲

پابند مشو برنجِ دنیا گفتم
دل شاد مکن بکوه و صحرا گفتم
عالم همه پابندِ سرالبت بین
ای جوشِ حباب موجِ دریا گفتم

69. Be not heedless concerning the worldly people; do not repose in the [illegible] (friendship) of this set of people. Always fly from their society, so than in the cage of deceit thou mayest not become a victim.

70. I tell thee, be under no obligation to thy ~~creatures~~ fellow beings, if thou art possessed of high nature and resolves. It is a foolish idea; for thou shalt never be able to draw a picture on the spider's net.

71. If thou livest for two moments (breath) or three on this earth, and the decuta of the sky (destiny) offers thee the cup of King Jamshed; beware, and donot accept it, and live happy; for this little intoxication (wine) has much headache.

72. I tell thee, be not in bondage to the worldly anxieties, let not thy heart seek pleasure in the hills and the desert (?or seek happiness of heart in the hills and the forest). The world is utterly bound up in a mirage. O! thou looking of bubbles thou ripple of water, I have told thee.

۷۳

افسوس که غافل تو ز هستی هستی
پیوسته ز صهبای رعونت مستی
هرچند شوی بلند چون شعله خسی
از شامتِ سرکشی در آخر پستی

۷۴

این جسم بصد قسم فنا بنیاد است
این شعله خسی در نفسی بر باد است
از دامِ اجل ترا رهی نبود
صیدی و سروکارِ تو با صیاد است

۷۵

گر شهر و دیار گه بصحرا رفتی
در راهِ هوس بصد تمنّا رفتی
این قافله نزدیک بسر منزل شد
در خود سفری کن که کجاها رفتی

۷۶

در زیرِ فلک عیش نکردم یکدم
شد عمرِ گرامی ز کف از درد و الم
در دولتِ دنیا دو طرف نقصانست
بسیاری او رنج کمی مایهٔ غم

73. alas! Thou art heedless concerning life. Perfect ~~ally~~ Thou art drunk with the wine of pride! However high Thou ~~rises~~ rise like ~~the~~ a burning straw, ... the end Thou must come down, through the misfortune of rebellousness (pride).

74. This body is in a hundred ways fondled on annihilation. This burning straw, ... a moment is carried away by the wind. Thou canst not escape from the net of death, Thou art the victim and has to do with the Hunter.

75. Thou hast wandered sometimes in the cities and some-times in the deserts. Thou hast walked on the path of desires with a hundred longings. Now this caravan ~~boat~~ is approaching the resting place; travel (dive) into Thyself and look ~~how far~~ where Thou hast wandered.

76. I did not find happiness for a moment under the sky; my precious life has been wasted in pain and sorrow. In the wealth of this ~~world~~ world there is loss on both sides. Too much of it brings anxiety and ~~too~~ little also brings sorrow.

۷۷

هر روز بدریای هوس گردابی — از ظلمت عدمت همه شب خوابی
ایام جوانی شد و پیری آمد — وقتست اگر فیض چمن دریابی

۷۸

ای دل ز هوا و هوس آزار مکش — این بار گران بدوش زنهار مکش
عمرت نبود بقدر طول املت — از بهر دو روز رنج بسیار مکش

۷۹

دیدیم بسی که سوز و حسرت بردند — صد داغ حسد بخود ز عالم بردند
از بهر دو روز عمر از دست هوس — خود را بغم و رنج بهم افشردند

۸۰

دنیا طلبان را نه براحت کار است — تا آخر دم فکر زر و دینار است
این طایفه را خیال مردن نبود — پیوسته غم سیم و زر بسیار است

77 Daily you become a whirlpool in the [illegible] of desires; the whole night you are asleep through the [illegible] loom of heedlessness. The days of youth have passed and old age has arrived! There is time yet [illegible] bind for the morning!

78. O my heart be not tortured by [illegible] and desires; beware! and do not on thy shoulders this heavy burden; the [illegible] thy life is not likely to stretch to the length of thy hopes; do not be troubled over much for these two (few) days!

79. I have seen many who have been consumed by regrets, and carried away from this world a hundred a hundred thousands of wishes; this for these two (few) days of life, though leaves have not yet withered, in reason, need sorrow.

80. Those who covet this world have nothing to do with happiness! [illegible] wishing wealth they quit the gold of coin; this class of men [illegible] is by wealth, but they [illegible] of [illegible] over and [illegible].

۸۱

این شهر و دیار و کوه و صحرا همه هیچ
دیدیم تمام زشت و زیبا همه هیچ
خود را بخدا سپار و بگذر ز همه
این خواهشهای دین و دنیا همه هیچ

۸۲

از بهر چه حُبّ جاه باید کردن
عمر خود را تباه باید کردن
مانند نگین چه لازم است از پی نام
جان کندن و روسیاه باید کردن

۸۳

ای فقر گزین خدمت شاهان مگزین
پیوسته کسی نماند بر روی زمین
پیشانی شاهان همه پر چین دیدم
دنیا نبود بقدر یک چین جبین

۸۴

سلطان خودم منّت سلطان نکشم
از بهر دو نان منّت دونان نکشم
این نفس من سگست من سگبانم
از بهر سگی منّت سگبان نکشم

81. These cities, and countries, the rivers and [illegible] are mere gift; even all ugly and beautiful things [illegible] trifle. Put thyself in God's care and [illegible] see, for these desires for the world and [illegible] (raotene) religion are a mere trifle.

82. What for should one love rank; why should ruin one's life? Why would one like a coal-stone, carve ones soul and blacken ones face?

83. Chose poverty; not the service of kings, no one has tried for rest on the face of this ~~world~~ earth (but all have passed under it). I have always seen the forehead of Kings wrinkled (with anxiety), and this world is not worth one wrinkle on the forehead.

84. I am my own King, I will not be beholden to the favour of a King; for the sake of two (pieces of) bread, I shall never be beholden to mean fellows. (More the play on the words ভিক্ষু Dunian and ভিক্ষু (dunian): This over self of mine is a dog and I am a dog keeper; I shall not for a dog be obliged to a dog keeper!)

۸۵

سرمد تو ز هیچ خلق یاری مطلب از شاخِ برهنه سایه داری مطلب
عزت ز قناعتست و خواری ز طمع با عزتِ خویش باش و خواری مطلب

۸۶

صد رنگ بود همیشه احوالِ جهان گه سیرِ بهارش کن و گه سیرِ خزان
از پست و بلندِ او دل آزرده مشو همواره بکن درد بخود هم درمان

۸۷

هر چند غرورِ دستگاهست اینجا بر خود پیچیدن غرورِ جاهست اینجا
در سازِ شکستگی حضورِ دگراست از سرمه شدن سنگ نگاهست اینجا

۸۸

دنیا همگی اگر لجامِ تو بود وین سکّهٔ مهر و مه بنامِ تو بود
آخر ز جهان پئی بقا باید رفت گر قیصر و فغفور غلامِ تو بود

85. O surmad seek not self of my Creen
seek not shade from a naked Doo [illegible] Self respect
is from contentment, and disgrace [illegible] in covetous
-ness. Keep thy self respect wear [illegible] I doubt
seek disgrace.

86. The world is ever changing [illegible] and
times of circumstance; sometimes [illegible]
its spring and sometimes the [illegible]
y'ave not thy heart [illegible] up, or down
and make it [illegible] and [illegible] of
the same [illegible]

87. What if [illegible] is [illegible] power [illegible]
the side of power [illegible]
[illegible] another Presence ([illegible]) in [illegible]
[illegible] (in Tranquility); [illegible] here (people)
[illegible] at the corner [illegible] in [illegible]
[illegible] (or thy [illegible]) [illegible]
[illegible] for [illegible]

88 If the world were [illegible] to thy
[illegible], and if the [illegible] the moon
were stuck in thy [illegible] Jimmy (Thou
shalt) have to leave [illegible] for eternity
Even if the ~~Sun~~ Creator and Jighfur were
thy Shadow.

۸۹

از وهم و خیال خویش دلریش مشو وز نیک و بد خلق بداندیش مشو
صحبت بکسی مدار جز ساقی و جام گر یار شوی با دو سه کس بیش مشو

۹۰

ای نفس ستمگار چها خواهی کرد از خلق خدا باز جدا خواهی کرد
پیوسته سر جنگ و خصومت داری گاهی بغلط صلح بما خواهی کرد

۹۱

هرگاه به بینی ز کسی عیب و هنر عیب و هنر خویش در آور بنظر
این است هنر بهتر ازین نیست دگر خود را بنگر بعیب مردم منگر

۹۲

نفعی بکسی اگر رسانی هنر است سود است درین سود بخود بیشتر است
زین گوهر نایاب نگردی غافل این بحر پر آشوب جهان در گزر است

89. Be not heartsore with thoughts concerning thy life. Be not an ill wisher owing to the good or evil of creatures; avoid all company but of the cup and the cup-bearer (of the wine of mystic love); and thou must have friends in no more than two or three.

90. O tyrannous tower sky, what wouldst (in another phrase again) thou wouldst cut me off from God's creatures. Even thou art bent on animosity & quarrel! ~~Do the~~ Wilt not thou ever with making peace with me!

91. When you behold someone's faults &c. virtues, bring under review your own faults & merits. This is the way (of life) and there no other. Look unto thy self and not at the faults of (other) men.

92. There is ~~some~~ merit in it if you do good to some one: this is a bargain in which was more profit than trouble: be not careless of this rare bargain. This wonted sea of the world is in flux (is ever ...).

۹۳

ای دوست درین دیر نکوکاری کن — بیش از نفسی نئی کم آزاری کن
منذر - گنید
خوشنودی اهل دل غنیمت بشمار — هرجا که بود خسته دلی یاری کن

۹۴

بگذر ز خودی ز فتنها ایمن شو — تا چند شوی خار گهی گلشن شو
با نفس ستمگار خصومت بر کن — گفتم بتو ای دوست بخود دشمن شو

۹۵

غمگین نشوی گر دل ریشت بدهند — خوشنود بشو که پیش پیشت بدهند
گر شکر باین دولت سرمد بکنی — پیشت بدهند از همه بیشت بدهند

۹۶

مرگست درین بادیه دنبال ترا — این است مآل کار از مال ترا
اول محنت و آفرش حسرت هست — این مال کند همیشه پامال ترا

93

If I need do good in this world, you will not tarry here ~~more~~ longer than a twinkling space, ~~if~~ ~~so~~ not full. and take advantage of the all of the men of the heart (spiritual people of ~~God~~ God) and whereon you find true hearted, help.

74. Part not I ~~say~~ enemies, become secure from mischiefs; how long will ~~[illegible]~~ you are a thorn become sometimes a rose. in day; become an enemy of the [illegible] grievous coward. If need shun, lone time become ~~my~~ time your enemy.

75. Non shall not grude of fate makes my ~~[illegible]~~ sore, Rejoice for thou shalt recede ~~[illegible]~~ before a ~~[illegible]~~ (others). If you will be ~~[illegible]~~ thankful, this element (time) wealth, thou must recede before (others) and more (than others).

6 In this worst wealth is in my friends, this is the finest end of wealth, to be in with one mind foil and in the end agree. This wealth will soon lead thee and good.

۹۷

در بحرِ وجود از حبابی کمتر — هر موج که باشد ز هوا اوست خطر
آئینه بکف بگیر و یکدم بنگر — عکسی و درین آب بمانی چه قدر

۹۸

هر کس بهوس باغِ جهان دید و گذشت — خار و گلِ پژمرده بهم چید و گذشت
این صورتِ هستی که تمامش معنیست — افسوس بر آنکس که نه فهمید و گذشت

۹۹

انسان که شکم سیریش از یک نانست — از حرص و هوا شام و سحر نالانست
در بحرِ وجودش بنگر طوفانست — آخر چو حباب یک نفس مهمانست

۱۰۰

آن روز که جا زیرِ زمین خواهد بود — از لطفِ تو یا ربّ ازین خواهد بود
بر روی زمین هست حلاوت مشکل — در زیرِ زمین مگر چنین خواهد بود

(97). In the ocean of existence Thou art less than a bubble. Each wave raised by the wind is a danger (to it). Grasp in Thy hand, the mirror and look a moment; Thou art a reflection, how long canst Thou last in this water?

(98) Everyone, with desire, saw the world's garden and passed on; picking up the faded ~~fa~~ roses and thorns. This appearance of existence which is totally the Reality (manifested), Alas (woe) on him who ~~dea~~ passed away without understanding it!

99. Man whose belly can be satisfied with a bread, weeps ~~at~~ morning and evening with desires and greed. Behold there is a storm in the ocean of his body, and he is a momentary guest like a bubble!

(100.) That day when I shall be placed under the earth, O Lord, with Thy grace it shall be better than what it is here. Sweetness is hard to find on the face of the earth, Perchance it will be so (sweet) under it!

۱۰۱

ای دل عبث از دار بقا میترسی
اندیشه بکن که از کجا میترسی

در راه فنا نیست تعب آرامست
آن خانه ازین جاست چرا میترسی

۱۰۲

در بادیهٔ تجربه یارب همه جا
افتاد سروکار بزشت و زیبا

غیر از تو کسی نگشت فریادرسم
دیدم همه را و آزمودم همه را

۱۰۳

هرچند که کم لطف و دل آزار توی
بیش از همه غمخوار و وفادار توی

در عالم امتحان چو گشتم دیدم
هرجا که بود خسته دلی یار توی

۱۰۴

ای یار درین دیار غمخوار توی
آگاه بر حال من زار توی

دیدم همه را و آزمودم همه را
در بیکسی ام یار وفادار توی

101. O my heart in vain fearest thou the [illegible] home,
Just think wherefrom thou fearest!
[illegible] hath
of annihilation there are no troubles [illegible]
[illegible] that
is why that home is, why doest thou [illegible]?

102. On the plain of experience, O Providence,
everywhere I had dealings with the good &
the evil; none came to my succour but
thee. I have seen everyone, and I have
tried everyone.

103. However much thou ~~art~~ favours (seem)
little, and thou (seemest) to cause (much)
hurt; yet it is thou who sympathisest and
and art faithful. When I wandered in
the world of living, I saw, that wherever
there is a broken hearted one, thou art the helper.

104. O my friend, in this land thou art (more) soothing to my
sorrow. and thou art more of me [illegible]
friend. I have seen everyone, and I have
tried everyone; thou art the faithful
helper in my friendlessness.

۱۰۵

تنها نه همین جان و دل و ایمانی — آنی تو که هر لحظه بچندین آنی
(انداز)

بیرون ز تصور و خیالت دیدم — آن چیز که در فهم نیاید آنی

۱۰۶

هستی به نظر چه شد اگر پنهانی — این راز نهفته را تو هم میدانی

چون شمع ز فانوس نمائی خود را — پیوسته درین لباس بود عریانی

۱۰۷

ای جلوه گر نهان عیان شو بدر آ — در فکر بخستیم که هستی تو کجا

خواهم که در آغوش کنارت گیرم — تا چند تو در پرده نمائی خود را

۱۰۸

شادی بود از دین و ز دنیا همه را — از هر دو نجات ده که شادیست مرا

آشفتهٔ خود بکن که آنم هوس است — از پرده برون آئی و خود را بنما

105. Thou art not only the very life and soul of faith, Thou art that which every moment is in so many transissiments. "I am" Thee - beyond Thought and imagination, Thou art The Thing which can not be comprehended.

6. What if Thou art hidden, Thou art in sight, and Thou ~~to~~ art aware of this hidden secret, Thou showest Thyself like a lamp in the shade, and even There was (Thy) nudity in the robes.

7. O Thou flashing in secrecy, come forth and appear! We are tired (and happy) in Thought as to where Thou art! I long to hold ~~Thy~~ Thee in my embrace, How long wilt Thou show Thyself behind the curtain (veil).

8. The world and formal religion make everyone ~~not~~ happy. Give me freedom from both for that is my happiness. Madden me with Thy look, for this is my desire. Come forth from the curtain (veil) and show Thyself!

۱۰۹

هر کس ز خدا دولت و دین میطلبد
یا سیمبری ماه جبین میطلبد

بیچاره دلم نه آن و این میطلبد
خواهان وصالست و همین میطلبد

۱۱۰

مشهور شدی بدلربائی همه جا
بیمثل شدی در آشنائی همه جا

من عاشق این طور لوام می بینم
خود را نه نمائی و نمائی همه جا

۱۱۱

آسان نشود بفهم فهمیدن او
مشکل بدل و دیده بود دیدن او

دیوانه دل و دیده بسی حیرانست
دریافتن و دیدن و سنجیدن او

۱۱۲

دل از غم عشق جان شود آخر کار
سررشته این عمر ابد را بکف آر

خواهی که نصیب تو بود بوس و کنار
زنهار ازو مگیر یک لحظه کنار

'09. Everyone ~~asks~~ prays to God for wealth and formal religion. Or for a silver bodied, sonorous beauty. My poor heart wants nei... this nor that; it desires union (with You), and this alone it prays for.

'10 Everywhere Thou hast become famous for heart ravishing, and Thou art unequalled for loving friendship (acquaintance) and very... I am in love with these ways of Thine, that Thou showest not Itself and yet Thou art seen everywhere.

'11. It is not easy to understand Him by intellect, and hard it is to see Him with the heart and the eyes. (My) Friend's heart and eyes are much perplexed in finding and seeing and understanding Him.

'12. The heart through the sorrow of love, at last becomes the fife (speech) (Note:- Feeling become spiritualized through pure love.). Take up the thread of this eternal life. If you desire ~~through~~ to attain union (literally kiss + embrace with God), then beware and be not neglectful of Him for a moment.

رباعیات

سرمد

۱۱۳

ممکن نبود که یار آید بکنار — خود را ز خیالِ خام و اندیشه برآر
هر چیز که غیر اوست در سینهٔ تست — بسیار حجابیست میانِ تو و یار

۱۱۴

سرمد اگرش وفاست خود می آید — گر آمدنش رواست خود می آید
بیهوده چرا در پئی او میگردی — بنشین گر او خداست خود می آید

۱۱۵

سرمد تو حدیثِ کعبه و دیر مکن — در وادیٔ شک چو گمرهان سیر مکن
روشیوهٔ بندگی ز شیطان آموز — یک قبله گزین سجدهٔ بر غیر مکن

۱۱۶

افسوس که کنهش بخیالم نرسید — اندیشه درین بادیه بسیار دوید
بر روی خیالِ خام حقیقت حیران شده ام — بر پردهٔ عنکبوت صورت که کشید

113. It is not possible to encircle [illegible] Beloved. Put away from thee such erroneous ideas and fancies; for in the Area is every thing else but Him, and there are many veils between [illegible] and the Beloved.

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14. O Sermad, if He is faithful (to [illegible]) He will come of Himself. Inasmuch as of His [illegible] is lawful (to [illegible]) He will come Himself. Why doest Thou wander after Him in vain, ~~[illegible]~~ sit down (keep still), if He is God He will come of Himself. (Note: play on the words in [illegible]. (Khuda & Khud-ā[illegible])

15. O Sermad, babble not (~~of~~ tell no tales of) Kaaba and Dair (muslim holy place and the fire worshippers zoroastrian temple); do not loiter, ~~so~~ like them who have lost their way, in the valley of doubt, go, learn the manner of obedience from Satan, chose One to worship and bow not in prayer before another.

16. Alas! That my thought could not reach His Reality. My thought wandered much in this desert. I ~~remain~~ remain wondering at the face of erroneous ideas. Who ever painted a picture on the spider's web?

۱۱۷

از کثرتِ شوقِ دوست عزلت بگزین — از رنج بر آطریقِ راحت بگزین
پیوسته چو گردباد سرگشته مشو — یکجا بدلِ جمع فراغت بگزین

۱۱۸

خواهی که ز فیضت کرم وجود بود — در هر دو جهان راحت و بهبود بود
سودائی خیالش همه سرمایهٔ سود — مهرش بگزین که عاقبت سود بود

۱۱۹

یک لحظه اگر دلِ حزینت بدهند — آسودگیٔ روی زمینت بدهند
گر مهرِ خداست نقش بر خاتمِ دل — عالم همه در زیرِ نگینت بدهند

۱۲۰

دل باز گرفتارِ نگاری شده است — از فکر و غمِ لاله عذاری شده است
من پیرم و دل ذوقِ جوانی دارد — هنگامِ خزان جوشِ بهاری شده است

۱۱۷ — از ذات بیرون از گنبد ازرق نیست — از ذات بجز مطلق نیست — از ذات بجز مصدر هر مشتق نیست
۱۱۸ — حق باطل نیست و باطل حق نیست

117. From abundance of longings for Beloved [illegible] to solitude
Emerge from Troubles and get hold of Peace [illegible] not whirl
about [illegible] like a whirlwind. With [illegible] heart
settle down in freedom (from cares).

118 B. That divine Essence is not (merely) [illegible] this
blue zone (of the heavens). It is an essence which
is not confined to anything such the universe.
The truth (God) is also untruth (the transitory
sensory world); but untruth is not God!
That essence is in the source of [illegible] and
[illegible].

118 If you wish to gain (this) the acquaintance of (this)
ace and bounty and to have happiness & welfare
here and hereafter (at in both worlds), (Know)
that here all happiness is dwelling in conjunction with this
truth; and gain this, I pray for it shall profit
me in the end.

119 If (fate) bestows on thee a [illegible] worthy heart
for a moment, then shall gain the a world
of comfort; If the love of God is cardinal
on the seat of my heart, then will obtain
the sovereignty of the whole universe.

120 Again my heart is the [illegible] of a lovely
one, it is [illegible] in sorrow of [illegible] of a [illegible] face.
I am old but my heart says I a youth;
Spring is blooming forth in Autumn!

۱۲۱

شوخی زکفم ربود دل را به نگاه — شد روز بمن تیره از آن چشم سیاه
پیری و شباب جمع شد آخر کار — لاحول ولا قوة الّا بالله

۱۲۲

آشفتهٔ آن زلفِ گرهگیر شدم — تدبیر نه این بود ز تقدیر شدم
در حلقهٔ آن زلف اسیرم کردند — از شومیٔ عقل پا بزنجیر شدم

۱۲۳

دل در پئ لیلی صفتی مجنون شد — در عالمِ غربتم وطن یمون شد
در پیری و ضعف متّقی گشت جوان — هنگامِ خزان جوشِ بهار افزون شد

۱۲۴

آن شوخ بمن نظر ندارد چه کنم — آهِ دلِ من اثر ندارد چه کنم
با آنکه همیشه در دلم می باشد — از حالِ دلم خبر ندارد چه کنم

121. With a look that mesche ous one [illegible] 64 m..
of my heart. Those dark eyes du [illegible] need the [illegible]
foo me. Old age need ye [illegible] Trust Lord.
There is no hope & escape [illegible] or do [illegible] Through
Gods help ~~forgiveness~~ ?. (may God save me!).

122. I ~~became~~ became distracted with ~~that~~ [illegible]
curly locks; I had no such intention but [illegible]
was destiny. ~~Thou~~ Tale bound in the chains of those
locks. Lack of sense my feet were entangled.

123. My heart became a mag. [illegible] (~~mad~~ insane)
after one who remembered Tula; and the strange
land ~~my~~ the desert became my own Country;
In old age and feebleness the wisdom became
Young, In the time of autumn the spring tide
mounted high.

124 The mischievous one does not look at me
what shall I do! My hearts sighs to not
touch him, what shall I do! [illegible]
is ever in my heart, he is no [illegible] of
my hearts condition, what [illegible] do!

۱۲۵

ای دوست مرا العلم و فطرت بنگر — در مهر و وفا و در محبت بنگر
من صاحب معنیم و صورت تعظیم — در من چو کتاب هر دو صورت بنگر

۱۲۶

عجب سنگین دلی نامهربان افتاد یار من — نمیدانم با و آخر چه خواهد بود کار من
بروز بیکسی جز سایه ام کس نیست یار من — ولی آن هم ندارد طاقت شبهای تار من

۱۲۷

سرمد در دین عجب شکستی کردی — ایمان بفدای چشم مستی کردی
با عجز و نیاز جمله نقد خود را — رفتی و نثار بت پرستی کردی
عمری که بتعزون و احادیث گزشت

۱۲۸

سرمد بجهان بسی نکو نام شدی — از مذهب کفر سوی اسلام شدی
آخر چه خطا دیدی از الله و رسل — برگشته مرید لچهمن و رام شدی

125. O my friend look into my knowledge and my nature.
Behold my love and constancy and affection.
I at home in Reality, and the ~~image~~ (knowledge of) subdued (cheerfulness)
see me on both sides as on a book.

126. Strangely hard hearted and unkind art thou to
be my friend; I know not how my love, and work
out in the end. In these days of helplessness I
have no friend (companion) but my own shadow; Even God
has not the patience to abide with me in my
mystic of gloom.

127. O wonderful what sin hast thou wrought on
(Thy) religion: Thy faith thou hast immolated to
one (conquering) with thousand eyes. with submissive
humility Thou hadst cast away to the poor all
thy cash, for the sake of an idol worshipper.

128. O wonderful much good labour hast thou
gained in the world. (Firstly) thou dwelt (within)
here of (Jewish faith) for (Ram. ~~[illegible]~~ [illegible]
walk what fault hast thou find with
and the prophet, that thou [illegible]
up to follow Ram and [illegible] Ram!

۱۲۹

اُلفت بغمِ یار گرفتست دلم — بر دوش گرانبار گرفتست دلم
زاهد به نصیحتم تو بسیار مکوش — در پیش دگر کار گرفتست دلم

۱۳۰

سرمد جسمیست جانش در دست کسی — تیریست ولی کمانش در دست کسی
می خواست که مرغ گشته بر بام جهد — گاوی شد و ریسمانش در دست کسی

آدم شده از دام جهد

۱۳۱

سرمد که ز جامِ عشق مستش کردند — خواندند سرافرازش و پستش کردند
میخواست خداپرستی و هشیاری — مستش کردند و بت پرستش کردند

۱۳۲

زاهد به نصیحتم تو بسیار مکوش — از آتشِ عشق اوست این دیگ بجوش
هشیار شو و به بین که خمخانهٔ دل — از آتشِ عشق کیست در جوش و خروش

129. My heart loves the pain of love [illegible] the Beloved, and ~~has~~ carries this [illegible] the [illegible] (joyously) O ~~holy mother~~ [illegible] do not [illegible] me [illegible] to confuse me, [illegible] it is [illegible] not otherwise.

130. Our mad is a body. Its life is [illegible] one does [illegible]; he is an arrow, [illegible] the bow in some one else's hands; he [illegible] to become a bird and fly on the pain-terrace, (not another [illegible] meaning! He intended to become a man [illegible] going out of the [illegible]) but he became [illegible] x and the rope in some one else's hand.

131. Our mad whom [illegible] intoxicated with the goblet of love! [illegible] saved him [illegible] but put him [illegible] two. He wanted to become a worshipper of [illegible] and sober, but fate made him drunk (with divine love) and an idol-worshipper. (This is quoted in Nicholson's Mystics, but not found in the revised edition).

132. Why are [illegible] [illegible] much [illegible] you [illegible] me [illegible]. This [illegible] is looking with His the love. Look up and see, with ~~those~~ for a house [illegible], the [illegible] of my heart is [illegible] furiously

۱۳۳

اسرارِ می و جام بکس روشن نیست — این راز بهر مرده دلی گفتن نیست
زاهد بخدا که از خدا بیخبری — سررشتهٔ این بدست هر کودن نیست

۱۳۴

زاهد بخدا نیست ترا بهره ز هوش — از زهد ریا توبه کن و باده بنوش
لبریز حقیقت است پیمانه و جام — هم معنی و صورت است در جوش و خروش

۱۳۵

زاهد تو بخور باده که بسیار نکوست — از خرقه کشی خمار صد فتنه در دوست
بی شبهه حلالست بگوی تو حرام — کیفیت این هر که بیابد همه اوست

۱۳۶

در دیدهٔ دل همیشه دارد گذری — هر لحظه بدیدار شود در اثری
کو خسته دلی که سیر این جلوه کند — از خود رود و ز خود ندارد خبری

133. The mysteries of power and the [illegible] are [illegible] clear to anyone, and [illegible] see. [illegible] as not [illegible] revealed to every [illegible] heart. [illegible] the [illegible] [illegible] [illegible]

۱۳۷

هر جا که غمِ یار بود آرام است
بی این بجهان هر که بود ناکام است
غافل نشوی زیار وز بادهٔ ناب
گر دولتِ جم میطلبی با جام است

۱۳۸

دیوانهٔ رنگینیٔ یاری دگرم
حیرت زدهٔ نقشِ نگاری دگرم
عالم همه در فکر و خیالی دگر است
من در غم و اندیشهٔ کاری دگرم

۱۳۹

تا فکرِ خیالش بدلم کرد وطن
سر تا بقدم فکر و خیالم همه تن
با خود سخنی همیشه دارم امّا
اظهار محالست همین است سخن

۱۴۰

گر متّقیم کار بیاراست مرا
با سبحه و زنّار چه کار است مرا
این خرقهٔ پشمینه که صد فتنه در وست
بازش نکشم بدوش عار است مرا

137. Wherever the Beloved's love is there is comfort. Whoever in this world without it is wanting, for him need the Beloved and pure wine. If you seek life and honour of finished it is to be found in the cup: (note Rug. finished words for to possess a cup in which he could see the secrets).

138. I am maddened with the beauty of ~~some~~ another, beloved (not woman, beauties); I am amazed with the curious (ways) of the another ~~[illegible]~~ (beauty). The world is (that) two and imagining something else; only true "musics" of and ~~[illegible]~~ ~~[illegible]~~ (being) instrument, else.

39. Since His Thought has ~~taken~~ made its home in my heart, I have become Thought and imagination embodied. [illegible] in converse with myself such this [illegible] to be imprisoned, that is all.

40. If I am an existence from it [illegible] is with the Prophet, what now: [illegible] with the lovary and the sacred (of the Zoroastrian or the Brahmin). [illegible] women robes (the fo[illegible] [illegible]) which ~~contains~~ contains a fund[illegible] mischief; I shall not [illegible] ag[illegible] for [illegible] ashamed of it.

۱۲۱

هرگز بخدا زهد ریائی نکنم
غیر از در معرفت گدائی نکنم
شاهی کنم و ملک فراغت گیرم
پیوسته ز میخانه جدائی نکنم

۱۲۲

این جوش حباب از قدیم است قدیم
این نقش سراب از قدیم است قدیم
لب تشنهٔ طرح نوست این کهنه رباط
این خانه خراب از قدیم است قدیم

۱۲۳

دنیا نکنم طلب که کمتر ز خس است
بی دولت دیدار تو دین هم قفس است
خواهان وصالم و همین است سخن
در خانه اگر کس است یک حرف بس است

۱۲۴

از باد صبا خواست دلم بوی ترا
چشمم ز چمن جست گل روی ترا
آخر نه ازین دو چار گشتی نه از آن
اندیشه نشان داد ره کوی ترا

141. My God. I shall never be a pro hypocrite,
I shall not be supplicant save at the loc. of
(divine) knowledge. I shall be a King and conquer
the realm of Freedom, (and) I shall ~~not~~ never
leave the Tavern.

142. This boiling of bubbles is from ever and ever,
This picture of mirage is from ever and ever.
My lips are athirst for a ~~new~~ novel way
( ), This ancient inn This house in
ruins is from ever and ever.

143. I seek not the world for it is less than
a straw; and without the treasure of Thy
vision, religion too is a cage (prison). I
desire Union, and this is the wood. And
if there is some one in the house, one
word is enough.

144. My heart sought Thy fragrance from
the breeze; my eyes sought the rose of Thy
face from the flower bed. But I met Thee
neither in this nor in that; brooding gave
a clue to Thy street.

~~145~~

۱۲۵

گه سرو گهی سنبل و گه یاسمنی — گه کوه و بیابانی و گاهی چمنی
گه نورِ چراغی و گهی برگِ گلی — گه در چمنی و گاه در انجمنی

۱۲۶

هر کس که بلطف و کرمت دیده کشود — لطف و غضبِ غیر نداند موجود
مردودِ تو هیچ جا نگردد مقبول — مقبولِ تو هیچ جا نگردد مردود

۱۲۷

گه مهر و وفا کند گهی ناز و جفا — هر لحظه بصد رنگ نماید خود را
آغوشِ نظر کشا که آید یکبار — یک گام نگردد ز تو پیوسته جدا

۱۲۸

سرمد گله اختصار می باید کرد — یک کار ازین دو کار می باید کرد
یا تن برضای دوست میباید داد — یا جان برهش نثار می باید کرد
یا قطعِ نظر ز یار می باید کرد

45. Sometimes Thou art a Cypris, ~~sometimes~~ or sunbal, fragrant gra[illegible] ~~sometimes~~ or a jasmine. Sometimes a mountain or a garden, Sometimes the light of a lamp. desert. Thou bed ~~A~~ a flower petal, sometimes Thou art in a garden and sometimes in an assembly.

6. Whosoever's eyes are opened to Thy Grace & favour, he does not aware of the existence of the wrath or of another. Whom Thou rejectest is accepted nowhere, and whom Thou accepteth is rejected nowhere.

7. Sometimes ~~Thou~~ He is Kind and Constant, sometimes proud and tyrranous. In each moment He manifests Himself in a hundred hues. Open the ~~x~~ embrace of vision so that ~~He~~ may be embraced, and may never more be parted from Thee.

8. O Darmad enough of complaining! One should do one of these two things. ~~Eth~~ Either resign thy body to the will of the Beloved or sacrifice thy life on His path. (note: another reading of the last line is :- or have nothing to do with the Beloved).

۱۴۹

سرمد گلهٔ یار نکوشد که نشد
لب بیهوده گو لشد نکوشد که نشد
منت کش دهر میشدی آخر کار
کاری که نکو نشد نکوشد که نشد

۱۵۰

صد شکر که دلدار ز من خوشنود ست
هر دم بکرم و هر نفس در جود ست
نقصان بمن از مهر و محبت نرسید
سودا که دلم کرد تمامش سود ست

۱۵۱

هر چند که صد دوست بمن دشمن شد
از دوستی یک دلم ایمن شد
وحدت بگزیدیم و ز کثرت رستیم
آخر من از و شدم و او از من شد

۱۵۲

تا نیست نگردی رهِ هستت ندهند
این مرتبه با همتِ پستت ندهند
چون شمع قرارِ سوختن تا ندهی
سر رشتهٔ روشنی بدستت ندهند

149. O Sahmad, if it was well that (you) did not complain of the Beloved, and your lips did not speak vain words; for then thou would'st have been beholden to the world (and fallen into its Trap). It was well that would have have ill deed, was not done!

50. A hundred thanks (~~to God~~) that the Beloved is pleased with me, and each moment his grace and bounty flow to me; no loss ever came to me from love and affection; and the bargain which my heart struck was all profit.

51. Though a hundred friends of mine turned into enemies; my heart found security in the friendship of One. I betook to Unity and escaped from diversity, at last I became his and he became mine.

52. You cannot find your way to Life (eternal) till you ~~become you~~ are annihilated; you will not attain to this high estate with a mean resolve; till you can burn steadily like a candle (without flinching; destiny will not permit you ~~to take hold of the Thread of Light~~) (~~note: play on words relating to the wick of the candle and the clue~~) to find a clue to the Light (lit: take hold of the thread of light: note play on the word thread of the candle).

۱۵۳

رمد غم عشق بوالهوس را ندهند سوز دل پروانه مگس را ندهند
ری باید که یار آید بکنار این دولت سرمد همه کس را ندهند

۱۵۴

ذرز خودی که دین قرینت گردد سر دفتر اعمال همینت گردد
رهر دو جهان سکه بنامت بزنند عالم همه در زیر نگینت گردد

۱۵۵

ریاست دلت گر تو شناور بشوی غواص محیط هفت کشور بشوی
ربحر وجود تست موجود همه طوفان بکنی و خواه لنگر بشوی

۱۵۶

ر دل چو نمود مهر جانان مسکن صد رنگ شگفت این گل و گردید چمن
پدا و نهانیم درین دیر کهن ما را نتوان شناخت الا بسخن

×(note. The poet probably means here, that ~~our~~ his ~~[illegible]~~ impassioned words may give a clue to his spiritual realization).

153. O Sarmad the sorrow of Love is bestowed on the sensualist. The fire in the heart of the moth is not given to a (greedy) fly: a life time is needed ere the Beloved can be embraced, This Eternal treasure is not bestowed on every one. (note Eternal treasure or wealth دولت سرمد daulat-i Sarmad, also means the treasure of Sarmad. So there is a play on the word Sarmad here, and the spiritual realization of Sarmad can mean the same thing as Eternal treasure, the poet could not have seriously entertained such an egotistic idea)

154. Pass out of egoism, so that faith may approach thee; and this very thing will become Thy paramount deed recorded; Here and hereafter the coin will be struck in Thy name (Thou shalt be a sovereign or exalted). and the Universe shall accept thy sovereignty.

155. Thy heart is an ocean, if Thou canst be a swimmer, then Thou canst dive into the ocean which surrounds the seven realms. Every thing exists in the ocean of Thy ~~[illegible]~~ Life, Thou canst become a storm or an anchor (of peace).

156. When the love of ~~my Beloved~~ one who is my life came to dwell in my heart, this flower (heart) blossomed into a hundred ~~[illegible]~~ hues, and became a garden, flower bed. We are manifest yet hidden in this old tavern house, and no one can recognize us, save through words (speech).

۱۵۷

وارستهٔ دلم همیشه وابستهٔ اوست پیوسته درین باغ برنگ گل و بوست
لبریزِ محبت است مینائی دِلم از کوزه همان برون تراود که دروست

۱۵۸

محنت بجهان کشید بسیار دِلم هر شام و سحر بود در آزار دِلم
ناگاه خیالِ یار آمد بکنار زین بارِ گران گشت سبکسار دلم

۱۵۹

از دیدهٔ دِل حسنِ دو عالم دیدم میزان شدم و نیک و بدش سنجیدم
هر سر که گرانبار بود سنگِ دلست هر خسته سری سبک بود فهمیدم

۱۶۰

در دائرهٔ خیال او پابندم صد شکر بیادش همه دم خرسندم
از دامِ هوا و حرصِ دنیا رستم این بارِ گران ز دوشِ دل افگندم

157. My free heart is even His bondsman, and even in this garden it is like a rose and its fragrance; the flagon my heart is overflowing with love, that alone can trickle from a mug which it contains.

158. In this world my heart hath suffered much, each morning and evening it was in agony. ~~and~~ Then suddenly the thought of the Beloved came into my embrace, and my heart cast off that heavy burden.

159. With my hearts' eyes I beheld the beauty of the two worlds (here & hereafter), I turned into a scale and weighed its good and evil; and I found that a head that is heavily burdened (thinks too much) is like a stone over the heart, and each broken head alone (ie one who has become incapable of thought), is light hearted.

160. I am bound in the circle of ~~the~~ thoughts of Him; a hundred thanks, I am ever happy in remembering Him; I escaped from the trap of worldly covetous desires; and I cast off this heavy burden from my heart.

۱۶۱

از منصب عشق سرفرازم کردند وز منت خلق بی نیازم کردند
چون شمع درین بزم گدازم کردند وز سوختگی محرم رازم کردند

۱۶۲

از اشک جگر تمام دریا شده ام آشفته و دیوانهٔ صحرا شده ام
از صحبت همدمان بوحدت قسم است تنها شده ام رفیق عنقا شده ام

۱۶۳

در عالم شوق قیل و قالم دگر است از طور سخن بباب حالم دگر است
سودا زدهٔ صورت معنی هستم فکرم دگر و راه خیالم دگر است

۱۶۴

از فضل خدا همیشه راحت دارم با نان جوم قانع و همت دارم
نی بیم ز دنیا و نه اندیشهٔ دین در گوشهٔ میخانه فراغت دارم

161. They (or the fates / the gods will) exalted me in the rank of Love, and freed me from obliga... to the ~~people~~ creatures of this world, they consumed me like a candle in this assembly, and through burning made me aware of the Secret.

162. Through the tears from my hearts depth I have become an ocean; I have become ~~frenzied~~ infatuated and a frenzied wanderer in the desert. I swear by Unity (of Divine life), that in ~~isolating~~ being isolated from companions, I have I am associating with Unaqâ (the mythical bird which symbolizes the Spirit).

163. In the state of longing my converse is of another kind; from my words you may find that my state is different; I am infatuated with the beauty of Reality (Spirit); my thoughts and ways of thinking are different (from the ordinary man).

164. With the grace of God, I am ever happy, I am contented with barley bread and possess spiritual resolve; I have no fear of the world nor anxiety concerning (formal) religion; (i.e. any desire for the sensuous heaven); I sit in freedom (of soul) in a corner of the Tavern (where spiritual wine is at hand).

۱۶۵

در گوشهٔ فقر سیرِ دنیا کردم — از بهرِ خود آرام مهیّا کردم
هر نیک و بدی که بیند از جا نرود — این وضع ز آئینه تماشا کردم

۱۶۶

سرمد چه طلسم را که در وا کردم — در شام دریچهٔ سحر وا کردم
هر چند که خواب را ز سر وا کردم — دیدم همه خواب تا نظر وا کردم

۱۶۷

هر کس که سرِ حقیقتش با ورشد — او پهن تر از سپهر پهنا ورشد
تا گویم که برشد احمد بفلک — سرمد گوید فلک باحمد درشد

۱۶۷

هر دل که بدام غم او شاد بود — از هر دو جهان فارغ و آزاد بود
دیدم همه جا صورتِ معنیست یکی — این آئینه هر جاست خداداد بود

۱۶۸

آنرا که بود بهرهٔ از عقلِ کمال — بیرون رود از دائرهٔ فکر محال
در گوشهٔ میخانه تماشا بکند — شمع است یکی هزار فانوسِ خیال

165. In the solitude corner of poverty I beheld the world, and I found comfort there; and I learnt from the mirror ~~to~~ to look at you and [illegible] without being shaken. (I learnt this [illegible] from [illegible]

166. O Sarmad, I opened the gates of a wonderful Talisman (magic); In the evening I opened the window of the morning. As much as I drove sleep (or dream) from my head; I saw when my eyes were opened that all was a dream.

167/A He who solved the mystery of the Reality, he became vaster than the vast heavenly sphere; The Mullah (priest) says that Ahmad (Muhammad) ascended to the heaven, but Sarmad says that heaven entered into Ahmad (ie was lost in Muhammad). (note:- This quatrain according a biographical note, was found as an excuse for condemning Sarmad to death, because the ignorant orthodoxy could not comprehend it, and understood it mean a denial of the Ascension of the Prophet).

167/B That heart which is happy in the ~~pain of~~ net of the pain His Love, becomes free from the sorrow of both worlds. I found everywhere the aspect of Reality to be one; This mirror (vision) is a gift of God.

168. He who has something of Perfect in Intellect, he transcends the circle of complicated ~~thought~~ thinking. He beholds in a corner of the Tavern, that there is One Lamp (Spiritual Consciousness) but a thousand shades of fancy. (shades of fancy ~~lamp of fancy~~ fanus-i-khayal also means the paper shades with figures revolving inside it)

۱۶۹

هر کس بخیالِ او هم آغوش بود — دیوانه نماید همه سر هوش بود
کیفیتِ این نشّه بکس ظاهر نیست — این باده نهان همیشه در جوش بود

۱۷۰

دیوانگیٔ دلم بود عقلِ کمال — آشوبِ محبت است بیرون ز خیال
گنجایشِ بحر در سبو ممکن نیست — هر چند که گویند خیالست محال

۱۷۱

آن شعله که یاقوتِ دلم را رنگست — گوهر بمحیط است و شرر در سنگ است
او در همه و از وست غافل همه خلق — این معنیٔ رنگین چه قدر بیرنگ است

۱۷۲

تنها نه همین دیر و حرم خانهٔ اوست — این ارض و سما تمام کاشانهٔ اوست
عالم همه دیوانهٔ افسانهٔ اوست — عاقل بود آن کسی که دیوانهٔ اوست
در کعبه و بتخانه سنگ او شد و گنگ او شد — یکجا حجر الاسود یکجا بتِ هندو شد

(در دبستان مذاهب) چوب او شد

منقول در مجمع الفصحا و دبستان مذاهب

169. He who embraces His thought (you remember God) he appears to be mad, but is perfectly sensible; No one knows the intoxication of this wine; this wine is ever effervescing.

170. My heart's frenzy is Perfect Reason, the infatuation of Love is beyond thought, a jar cannot contain the ocean. Whatever they may say, it is hard to comprehend it!

171. That flame which tints my heart ruby. It is the heart in the ocean, and the spark in the flint. He is in everyone, and all are unaware of Him; this beautiful idea, how plain (and uninteresting or colourless) it seems.

172. Not only the Temples and Kaaba (the Muslim Holy Place). are His habitation, but this earth and this sky are His dwelling place. The whole world is infatuated with His story, and he who is mad for Him is (only) wise.

(a verse quoted in substance)

In the Kaaba and the idol worshipper's temple He became a stone (~~the black stone~~) and the wooden ~~idol~~; (another rendering is "gangas or temple.), ie) In one place He became the black stone (of the Kaaba) and the other place He became the Hindu's idol. (~~a temple~~)

۱۷۳

نابود شدم بود نمیدانم چیست اخگر شده ام دود نمیدانم چیست
دل دادم و جان دادم و ایمان دادم سودا ست دگر سود نمیدانم چیست

۱۷۴

عاشق و عشق و بت و بتگر و عیار یکیست کعبه و دیر و مساجد همه جا تار یکیست
گر در آئی بچمن وحدت و یکرنگی بین که در آن عاشق و معشوق و گل و خار یکیست

۱۷۵

دل اگر دانا بود اندر کنارش یار هست چشم اگر بینا بود در هر طرف دیدار هست
گوش اگر شنوا بود جز ذکر حق کی بشنود ور زبان گویا بود در هر سخن اسرار هست

۱۷۶

شاهد مستانیم زاهد چون تو عریان نیستم ذوق ذوق شورشم امّا پریشان نیستم
بت پرستم کافرم از اهل ایمان نیستم سوی مسجد میروم امّا مسلمان نیستم

173. I became non existent, I know not what is existence; I have become a glowing charcoal, I know not the smoke. I gave (Him) my heart, my life, and my religion (faith). This is another bargain, I do not know what profit is.

174. The lover, and love, and the idol (beloved) are ~~total~~ ~~one~~ and the cheat are one; the Kaaba and the temple and mosque, ~~are~~ have one thread (wire) running through them; If you come into the garden, behold Unity and homogeneity (the single coloured nos), in which the lover and the beloved, and the rose and the thorn are one;

175. If the heart be wise, the beloved is in its embrace. If the eye hath vision, one sees (Him) ~~in~~ on every side. If the ears can hear, what else would one hear but ~~God's name~~ God's name (Truth's name). If the tongue be eloquent, there is ~~mystery~~ a secret (to be conveyed) in every word.

6. O Proud man, I am a King of Kings, not naked like thee, I am delight upon delight of frenzy, but not a scatter brain (distracted). I am an idol worshipper, a heretic, not one of the faithful, I go towards the mosque, ~~but~~ I am not a Muslim.

۱۷۷

یک کردم چاره‌های جمله از ماوای خویش — نور حق را دیده ام از زیر تا بالای خویش
تو میخواهی چنین هم شو جدا از جای خویش — تا ببینی مظهر حق جمله سر تا پای خویش

۱۷۸

س که ترا تاج جهانبانی داد — ما را همه اسباب پریشانی داد
یت ند لباس هر کرا عیبی داد — بی عیبان را لباس عریانی داد

۱۷۹

ش بالای کرده چنین پست مرا — چشمی بدو جام برده از دست مرا
و در بغل منست و من در طلبش — دزدی عجبی برهنه کرد دست مرا

۱۸۰

مسلخ عشق جز نکورانکشند — لاغر صفتان زشت خورانکشند
عاشق صادق ز کشتن مگریز — مردار بود هر آنکه اورا نکشند
ریست که آوازهٔ منصور کهن شد — من از سر نو جلوه دهم دار و رسن را

177. I have forsaken all plans and remedies for myself; I have seen God (light of truth) below and above me. If you wish to be like this, then ~~get~~ go out of selfhood. Then you will find the place of God's manifestation, (in head & foot).

78. He who bestowed on thee the Crown of Kingship (world protecting), He gave me all that pertains to distraction. He drew those whom He gave a blemish; but He arrayed the faultless with nudity. (note ~~most~~ evidently this quatrain was sung by Surmad to Shah Jahan or Aurangzib when questioned about his habit of remaining nude.) (tall)

79 One with a lovely figure, has put me down so; an eye with two cups (from its intoxication) has robbed me of sense; He is in my embrace, and I (still) seeking Him; such a wonderful robber has stripped me naked. (note: according to biography Surmad recited this to judge Qavi when questioned about his nudity).

~~So~~ 80. In the abbatoir of love they kill only those who are good; they do not kill men of poor quality and evil nature; these (Surmad) art the true lover, do not fly from death, for they do not kill a corpse.

(note: this quatrain is found in Rumi, and was probably recited to

۱۸۱

سرمد ما را بعشق رسوا کردند
سرمست و سراسیمه و شیدا کردند

عریانیٔ تن بود غبار رهِ دوست
آن نیز به تیغ از سرِ ما وا کردند

شوخی که

سر جدا کرد از تنم شوخیکه با ما یار بود
قصه کوته گشت ورنه دردِ سر بسیار بود

همچو دور افتاده کافر بیارِ خود رسد
دست تا در گردنِ من کرد تیغش خون گریست

شوری شد و از خوابِ عدم چشم کشودیم
دیدیم که باقیست شبِ فتنه غنودیم

رسیده یارِ عریان تیغ ایندم
بهر رنگی که آئی میشناسم

۱۸۲

ما سرِ خود را ز اوّل زیرِ پا دانسته ایم
شهرِ دهلی را فضائی کربلا دانسته ایم

رفت دارا در پئی منصور سرمد نیز رفت
دار بازی را رضائی کبریا دانسته ایم

181. O Sarmad, They (the fates) have made me notorious for love, and turned me into a drunkard and distraught and infatuated. Bodily nudeness was the mark on the path of the Beloved (or was bodily nakedness the ~~test~~ mark on the Beloved's path?). They removed that also ~~with along with~~ from my head with a sword (along with the hair). (note:— This quatrain seems to my mind to be vitiated: Sarmad who could have saved his life by putting on clothes, could not have thought of his nudity to be a spiritual defect which had to be removed by this beheading. also nakedness can not be removed by beheading and the verse seems defective ~~and in the~~ with this reading. If we read ~~a question~~ the third line with an interrogation mark which is not used in Persian, the defect is mitigated though not removed. ~~Ugly~~. What could be the real reading? I would suggest ئو ئیز instead of ئو ئیز, which if read with a question mark improves the sense, but does not satisfy me. Ugly)

(Conflicts emerge in his execution guided by biographers). That longing which was my companion, caused my head to be cut off; the tale has ended, the headache was much (or headache would have continued). Like one long separated, who at last reaches his friend, when his (execution) sword put its arm round my neck, it wept blood. A tumult arose, and we awakened from the sleep of non existence; but we saw that the night of mischief and disorder still

remained, we closed off again. The dream has arrived with

سرمد که ز عشق سرمدی یافت — کز بادهٔ عشق بیخودی یافت

هشیار نشد ز تیغ جلاد — منزل بمقام احمدی یافت

تمت

غزل سرمد

سوخت بی وجهم تماشا را به بین — کشت بی جرمم مسیحا را به بین

ای که از دیدار یوسف غافلی — داغ یعقوب و زلیخا را به بین

زندهٔ کش جان نباشد دیدهٔ ؟ — گر ندیدستی بیا ما را به بین

ای که از روز بدم در حیرتی — یک زمان آن روی زیبا را به بین

شاه و درویش و قلندر دیدهٔ

سرمد سرمست و رسوا را به بین

Paris. May 1933.

Khushwant Singh Sheikh

Beauty of face, I have seen and Erlauben (Gretchen) auch
Look at
The melodrama
Sweet notorious
(Faust)
23 Sept 1937
at Simla.
2084

سرما گرفت دل را
سرما گرفت دل را
سرما گرفت دل را

182. I have from the beginning known that, my head (will be) trampled under foot; I have known the city of Delhi to be the prison of Kerbelā (where Ali's sons were martyred). Dārā went after Mansur (i.e. became a martyr like him), and Sarmad too has gone (is going). I have known the force of the cross (or the gallows) to be the will of the great God. (This quatrain is not found in any printed edition but was recited to me by a friend from Lahore).

183. Sarmad who found Eternity through Love, who found selflessness through the wine of Love, (He) was not awakened by the executioner's sword; he found his ~~abode~~ resting place in the abode of Ahmad (the Prophet). (Note:- This quatrain was probably composed by some friend of his after his execution. The orthodox apology indicates this USG).

Ecstasy:-

The only ode attributed to Sarmad and quoted by one biographer is as follows: Sarmad had written a collection of odes as hinted in an early quatrain but the work has not been better to form.

He burnt me without cause, behold the injustice done.
He killed me without a crime, behold the mystery.
(i.e. the Jesus was also killed though innocent)
O thou unconscious of the vision (of the beauty of Joseph), behold the burning agony of Jacob and Zulaikha (Potiphar's wife). Hast thou seen the living dead? if not, come and see me!

O thou who marvellest at my worldly rights! (i.e. thou who complainest for worldly things) for a while on that worldly face

Account of Sarmadi's life (41) 98
given in Riāz ul ārifīn compiled by Ali Quli Khan Walih
Daghestani written about 1161. Hijra = 1748 A.D.

[illegible] death. [illegible] made for [illegible] were inimical toward [illegible]. So [illegible] Mulla Qavi [illegible] the [illegible] [illegible] exposing [illegible] reality. [illegible] the judge [illegible] the [illegible] [illegible] asked him. [illegible] for [illegible]

Satan is powerful (Qavi); and [illegible] this quatrain immediately:— "A beautiful [illegible] have in [illegible] (at [illegible] time). That (beautiful) [illegible] and yet I have searched for Him. A wonderful Triffa [illegible] wicked." Mulla Qavi was much [illegible] and left him and going in the presence passed the words for his (Sarmadi's) execution.

حالات سرمد کاشانی

(۳)

منقول از ریاض الشعرا

مصنفه علی قلی خان واله داغستانی

(سنه ۱۱۶۱ هـ)

سعید ای سرمد - از یهودان کاشانست که بشرف اسلام مشرف شده بود - اوایل حال به تجارت اشتغال داشته در بندر سورت جذبه از جذبات حق بوی رسیده او را از وی ربود - اسباب و اموال خود را بالتمام بغارت داده عریان گردیده سر بصحرا گذاشت - مدتی در بیابانها می گردید - آخر گزارش بشاهجهان باد افتاد - محمد داراشکوه که ولیعهد شاهجهان بادشاه بود نهایت رسوخ و اعتقاد بوی داشت و ویرا نیز نظر التفات با جوان شاهزاده بود - چنانچه روزی در مقالات فرموده بودند که شما بادشاه خواهید شد - آخر الامر محمد اورنگ زیب عالمگیر که برادر کهتر داراشکوه بود بتدابیر چند که شرح آن باعث اطناب میشود بوالد خود خروج نموده غالب آمد و او را از مهم سلطنت معزول داشته خود بر سریر فرمانفرمای جلوس فرموده و برادران خود را که داراشکوه وغیره باشند مغلوب ساخته هلاک نمود - بنا بر آن مژده که سرمد بداراشکوه داده بود مزاج اقدس از طرف وی انحراف داشت - بملا قوی که قاضی القضاة عصر بود فرمودند که برود بنزدیک سرمد و از وی پرسد که باوجود کمال فضل و علم وجه عریانی و مکشوف العورة بودن چیست - قاضی قوی بموجب امر اقدس رفته از وی سوال نمود - در جواب گفت شیطان قوی است و این رباعی را بدیهه خواند ؎ خوش بالائی کرده چنین پست مرا - چشمی بدو جام برده از دست مرا + او در بغل منست و من در طلبش -

account of Sarmad of Kāshān. (no. 4).
quoted from Reazul Shuāra (Garden of Poets) written
by Ali Quli Wāleh Daghestani. (1161. Hijra)
Sa'idae Sarmad: He is from the Jews of Kashan,
who was exalted by conversion to Islam. In early
~~day~~ life he occupied himself with Trade. In the
port of Surat, the passion of God (Truth) absorption
overtook him, which robbed him of his selfhood.
He gave away all his wealth & belongings (to the
poor) and becoming naked, and wandered about in the
wilderness, ~~and~~. In the end he reached Shah-
jehanabād (Delhi). Muhammad Dara Shikoh who was the
eldest son of emperor Shah Jehan, and his heir apparent,
was very intimate with him and had great faith
in him. One day while conversing he had
declared ~~that~~:- "You will be the Emperor".
Eventually Muhammad Aurangzeb Alamgir, who
was ~~his~~ younger brother of Dara Shikoh, by
~~through~~ ~~some~~ of successfully carrying out certain plots
to account which would ~~being~~ needless to lengthen
this narrative: revolted against his father and
overcam him and ~~[illegible]~~ him, ~~a~~ occupied the throne
defeating him of the Kingdom

to find the way (to the place) [illegible] heard it from a reliable person, that [illegible] the Royal court to the place of execution [illegible] composed twenty-four quatrains. To be sure, he was beheaded on the southern side of the [illegible] mosque and buried him there. The order of these lines, had ~~been~~ the honour of such a great reverential visit to his tomb. The green turf does not turn yellow during all four seasons on his tomb. Verily there is a feeling of wonderful peace in ~~all~~ paying reverential visit to the tomb of that second martyr. ~~During~~ At the time of his decapitation, a sweeper had been ordered to carry out that sentence. (Sarmad) looked at him and asked him and said:- "May I be thy sacrifice! Come, come, let I recognise thee (O God!) in what case I see thee." I have heard it from a correct set of reliable persons, that after his head fell off from the [illegible], he uttered the holy formula + kept on reciting God-

دزدی عجبی برهنه کردست مرا ۔ ملّا قوی سخت آزرده شده از نزد وی برخاست ۔ و بخدمت بادشاه آمده فتوی بر قتلش داد ۔ بادشاه فرمود که اورا بدربار معلی حاضر ساخته فضلای عصر با وی گفتگو کنند ۔ اگر بموجب شرع قتلش لازم آید بقتل رسانند ۔ بفرموده بادشاه علما اجلاس نموده اورا حاضر ساختند ۔ بادشاه پیغام نمود که وعدهٔ سلطنت که به دارا شکوه شده بود خلاف برآمد ۔ در جواب گفت که اورا حق جل وعلا علاء سلطنت موبد داد وعدهٔ ما خلاف نشد ۔ بادشاه را این سخن نیز بسیار ناخوش آمده ۔ خلاصه اینکه هرچند فضلا اورا امر بتوبه و پوشیدن لباس کردند مقبول نشد ۔ آخر بحکم شرعی فتوای بر قتلش داده شهادت گاهش فرستادند ۔ گویند در آن وقت از دحام خلایق بمرتبه شده بود که راه رفتن بدشوار میسر می شد ۔ از صحیح القولی شنیدم که از دربار تا مقتل رسیدن بست و چهار رباعی گفته بود ۔ خلاصه در جنب مسجد جامع گردن اورا زدند و درهمان جا دفن نمودند ۔ راقم حروف بزیارت مزار وی مکرر مشرف شده ام ۔ در چهار فصل سبزه از تربتش کم نمیشود ۔ و الحق فیضی عجبی در زیارت آن منصور ثانی است ۔ درحینی که گردن اورا میزدند کنایسی مباشر آن امر شده بود ۔ بسوی وی نظر کرده فرمودند که فدای تو شوم بیا بیا که بهرصورت بیای ترا میشناسم ۔ از جماعت که ثقه بودند مسموع شد که بعد ازان که سر او از گردن جدا گردید متکلم به کلمهٔ طیبه و حمد الهی بود ۔ راقم حروف از شاه اسد الله که مرد عزیز و درویش منزوی بود شنیدم میفرمود که من با سرمد کمال خصوصیت داشتم ۔ روزی بوی گفتم تغیر در وضع خود به بینه نظر بر سماجت خلق ظاهرا دور از صلاح نباشد ۔ در جواب من این بیت را خواند ؎ عربیت که آوازهٔ منصور کهن شد ۔ من از سر نو جلوه دهم دار و رسن را

The Emperor ordered that he (Sarmad) should be brought before him and the learned men of the day should talk to him. If according to the religious law his execution is valid, he should be executed. According to the Emperor's command the learned men held the meeting and he was produced in the court. The Emperor had it conveyed to him ~~that~~:- "The promise of kingship which had been given (by Sarmad) to Dara shikoh was falsified. In answer he (Sarmad) said:- "~~God~~ The high & glorious God bestowed the Eternal Empire on him, and my promise was not falsified." These words also very much displeased the Emperor. In short the learned divines tried best to order him to repent and to put on clothes, but he did not consent to it. At last on the grounds of sacred law passed the verdict of death on him and sent him to the place of ~~execution~~ martyrdom. They say that at that time the crowd of the population was so great it was difficult

in vain. Sarmad (sotto voce): If the co
God He will come Himself. (Here is a play on the
words ! ! which means God as well as comes yourse
Sarmad: The sorrow of love is not bestowed
on the man of two desires. The burning fire
that burns in the heart of the moth is not
given to a fly. A life time is needed befo
the Beloved can be embraced. This eter
(Sarmad) wealth (treasure) is not bestowed
on every one. Whoever has reached the
secret of Reality, he becomes more expan
than the vast sky (heavenly spheres). The
orthodox priest says that Ahmad (the prophe
muhammad) ascended to the Heaven, bu
Sarmad says that the Heaven entered
into Ahmad (ie, the prophet became
vaster than spacious Heaven). Sarmad
I have opened the door of a wonderful
Intesman; I have opened the window
of the morning in the evening. The more
I drove sleep from my head, I saw
every thing to be a dream, since I opened
mine eyes. Sarmad is a body, and his life
in the hands of some one else. He is an arrow
and the bow is in some one else's hands. He
wanted to fly to the roof of the palace, but
he became an ox and the rope is some one
hands.

Sarmad with this surface, the was crucified
with the wooden stake. To the above, but he was
crucified, to complete the effect.

Sarmad's poems made untouchable
with the thought lost. He was
composed by ali Quli Khan Walah Daghistani who wrote in 1161 A

be lawfully condemned to death, because of infidelity. Ask him to repeat the holy formula." The learned demons said to him (Sarmad): "What is the meaning of reciting only half of the holy formula? Either cut and recite the formula in full or submit to be recited." He (Sarmad) answered: — "I am still a novice in negation (negating - ~~denies~~ notions), and have not reached the stage of affirmation (of the Deity). and I will not utter with my tongue words that are false." So finally when he was beheaded as his head was separated from the body, he uttered "except God, may God forgive." three times. To conclude, he was the most perfect of the mystics of his time & the ~~so~~ most intelligent in the world. He had no rival in learning & knowledge of arabic. In the field of poesy he carried away the ball of excellence, & on the masters of speech of the period. From his ~~eloquent~~ thoughts which bear the impress of eloquence the power of his genius, and the height (superiority) of his place (~~in literary~~ poetical life), is amply clear & evident. (Here are some of his verses):

* Inability of perfect knowledge & learning,

When he becomes very angry, I cover my eyes from his face: for when the sun becomes hot people draw a curtain. O Sarmad if He is faithful He will come Himself; and if it is proper (lawful) for Him to come He will come Himself. Why do you wander after Him on

(see ~~the~~ side of this pasted sheet)

از حضرت مخدومی خلیفه ابراهیم دام افضاله استماع رفت که سرمد مغفور کلمهٔ طیبه را زیاده بر لااله نمی گفت
شخصی از مصاحبانش پی این سر برده مدعیانش را خبر کردند (کرد) - چنانچه در روز قتل بادشاه بفضلا
فرمود که شخص از عریانی مستحق قتل بموجب شرع انور نمیشود تکلیف خواندن کلمه باو کنید - فضلا بوی
گفتند که باوجود کمال علم وفضل کلمه را لفظ خواندن چه صورت دارد - یا توبه کرده کلمه را تمام بخوان یا
بکشتن گردن بنه - وی فرمود که هنوز در نفی مستغرقم بمرتبهٔ اثبات نرسیده حروف دروغ نمیتوانم بزبان
آورد - آخر بعد ازان که گردنش بزدند همین که سر از تن جدا شد سه مرتبه فرمود الا الله غفر الله له -
خلاصه اینکه وی از اکمل اولیای عصر وازکیای دهر بوده در فضیلت وعربیت نظیر نداشته ودر میدان
سخنوری گوی سبقت از بلغای زمان میربوده - از افکار بلاغت آثارش قوت طبع ورفعت
مقامش ظاهر وهویداست - ؎ گرم عتاب چون شود دیده بپوشم از رخش - پرده کشند مردمان
چون شود آفتاب گرم + سرمد اگرش وفاست خود می آید - ور آمدنش رواست خود می آید -
بیهوده چرا در طلبش میگردی - بنشین تو اگر خداست خود می آید + ؎ سرمد غم عشق بوالهوس
را ندهند - سوز دل پروانه مگس را ندهند - عمری باید که یار آید بکنار - این دولت سرمد همه کس را ندهند
؎ هرکس که سر حقیقتش یاور شد - او پهن تر از سپهر پهناور شد - ملا گوید که بر فلک شد احمد
سرمد گوید فلک باحمد در شد ؎ - سرمد چه طلسم را که در وا کردم - در شام دریچهٔ سحر وا
کردم - هرچند که خواب را ز سر وا کردم - دیدم همه خواب تا نظر وا کردم ؎ سرمد جسمیست
جانش در دست کسی - تیریست ولی کمانش در دست کسی - میخواست که مرغ گشته بر بام جهد -
گاوی شد و ریسمانش در دست کسی ؎ سرمد که ز جام عشق مستش کردند - بردند بلند و باز
پستش کردند - میخواست خداپرستی و هشیاری - مستش کردند و بت پرستش کردند ؎

After a copy made at my request from the manuscript (no. 220 B. in the British museum London,) of Riaqushshuara composed by Ali Quli Khan Walah Daghistani. who wrote in 1161 H.

The author of these lines, has heard from Shah (Sayyed) Asadullah, who was a rare holy hermit who said: — "I was extremely familiar with Sarmad. One day I said to him: "It would not be inadvisable to make a change in his mode of life (i.e. to abandon nudity) in consideration of the people feelings of the exoteric (formal orthodox) people." In answer, he recited to me the following verse: — "It is an age since the voice of Mansur (or tidings of Mansur) has become unequaled. I shall glory in his cross — the rope anew." Thereafter from the holy honoured (served) Khalifa Ibrahim — may grace be ever present — that Sarmad — may the forgiveness of God be his — did not repeat the holy formula beyond "There is no God..." One of his associates, after discovering this secret, told his accusers. So, on the day of his execution, the Emperor told the learned divines that according to the holy law a man is not

///

Thou (O God) art making for my ke.? and after saying this, sits down on his feet, so that head may be struck off. In fact he was n... without (Spiritual) intoxication, or Creative power, ... falling in love with the son of Raja, he drew ... the latter, towards himself by the absorbing power of his attraction, who leaving his father & mother and ~~[illegible]~~ wealth & ~~[illegible]~~ property, sat down on mat along with him (Sarmad), & after sarmad's ... he too within a short time died. It is well known that Prince Dara Shikoh praised him (Sarmad). ~~He~~ Shah Jehan the Emperor, said that the mouth tongue, of the people could be shut by means of ~~the~~ one yard of cotton cloth & by throwing Sarmad. Here are some verses of his: — "I died once, became green leaf, a couple of days, because the cypress became jealous, nature grew wry, built the not know where the market place was. When ~~He~~ becomes the ... eyes. ~~to~~ from this tree ... becomes ... that people ... like me who ~~happens~~ as ... meets him; the ... when it put its arms round me ... ed streams of blood. What is Tobacco? It is a scene for the leaves of hope. ~~can hope for~~

۲. (منقول است از تذکره طاهر نصرآبادی که در ۱۰۸۳-۹ تصنیف کرد) = 1672-8 C.E.

سعیدای سرمد تخلص گویا کاست نیست یهود مسلمان شد - طبعش خانی (خالی) نیست - امّا سودائی داشت بهند رفته - مسموع شد که کشف عورت کرده برهنه میگشت - بادشاه اورا طلبداشته تکلیف لباس کرد قبول نه نمود - مفتیان فتوی بقتلش دادند - بادشاه میر عبدالقوی را که گویا از ماوراالنهر است فرستاد که حال اورا معلوم کند - همی که می آید و با او میگوید که چرا این روش بسر میکنی و برهنه می باشی - او میگوید که شیطان قولیست - و این رباعی را میگوید - رباعی - خوش بالائی کرده چنین پست مرا - چشمی بدو جام برده از دست مرا - او در بغل منست و من در طلبش - دزدی عجبی برهنه کرد دست مرا - بعد از شنیدن این رباعی ملا عبدی بخدمت بادشاه آمده تجویز قتل او میکند - یکی از حلال خوران مامور می شود که اورا بقتل رساند - همین که از برابر پیدا میشود میگوید که این چه جلوه دست که دیگر بکار ما میکنی - ابر (دبر) سر پای می نشیند که گردنش را میزنند - غرضکه بی نشد نبوده چرا که عاشق پسر راجه شده بقوت جذب محبت اورا بطرف خود کشیده پدر و مادر و مال اسباب بسیار را گذاشته باتفاق او خاکسترنشین شده - بعد از قتل سعیدا گویا بسهل مدتی او هم فوت شد - مشهور است که شاهزاده دارا شکوه تعریف او میکرد - شاهجهان فرمود که بیک گز کرپاس دهان خلق را میتوان بست - شعرش اینست - ای گل سرخ دو روزی (تو) گیا باش که سرو - شد جوانی و ندانست

(From the account of Zahir Nasarabadi) (2) - wrote 1083-9 H.

Saida-i-Sirmad non-de-plume. Is said to belong to Kashan. He became a mohammedan. His nature (ahwal) is not vacant (= He is not without talent). But he had a mania; and went to India ~~used to go about naked~~. I have heard that went about nude, exhibiting his private parts. The Emperor summoned him and insisted on his wearing clothes, but he would not obey. The judges gave verdict for his death. The Emperor sent Mir abdullah Qavi who is said to belong to Mavar ul nahr, to enquire about his ways. As he approached (Sarmad) he asked (Sarmad) why he lived & behaved like this and remain naked. He (Sarmad) said: Because the devil is strong (Qavi). and recited the following quatrain:— A beautiful form has subjugated me, and a (beautiful) eye has intoxicated me with two cups. He is in my embrace, and I am searching for Him. A wonderful Thief has made me naked". After hearing this quatrain the Mulla abdi (abdul Qavi) came to the Emperor and arranges for his (Sarmad's) Execution. One of the sweepers was commanded to carry out the execution. Just as he (the executioner) appears in front he (Sarmad) says:— What is this glorious show which

حالاتِ سرمد

که بازار کجاست ؛ گرمِ عتاب چون شود دیده بپوشم از رخش - پرده کشند مردمان چون
شود آفتاب گرم ؛ همچو دور افتادهٔ کافر بیارِ خود رسد - دست تا در گردنِ من کرد تیغش
خون گریست ؛ تنباکو چیست آفتِ برگ امید - گلخن به ازان گلو که این دود کشید - از
تنباکو نفع توان داشت گمان - از دود اگر خانه توان کرد سفید ؛ این رباعی را شخصی باسمِ او
خواند ؛ روزی که قضا حسنِ ترا می سنجید - ایزد بترازوی قدر با خورشید - این بسکه گران
بود نه جنبید ز جا - وان بسکه سبک بود با فلک رسید ؛

+ for a correct reading see account of Sermed in Dabistan whose author was a contemporary of Sermed.

Copied from Tazkira-i-Nasarabadi in the Bibliotheque Nationale Paris, which is dated 1083—1089 Hijri. This MS. is somewhat illegible in places + contains a few errors which I have corrected within brackets. The author seems somewhat biased + his style is poor and writing not very coherent + orderly; but it is the earliest account of Sermed + contains some interesting material picked up by a writer far away in Persia, the sources of which he does not recount.

J

In fact that he does not know the last Rubai is quoted in Dabistan, and misquotes it, shows that Dabistan was not known to him.

the coasting slow is better than that coal which
[illegible] that make. We could feel some
benefit from tobacco, if we could [illegible] the wash
a house with smoke. [illegible] some one reading
the following [illegible] in his [illegible] words; [illegible]
some way. [illegible] Jesus command was difficult for
[illegible] ~~[illegible]~~ [illegible] [illegible]
good with the series of the ~~[illegible]~~ Jesus (command): [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

(note for a more correct reason of the last quotation see Babcock's account).

"I am obedient to Furqan (the discriminative book Quran).
I am also the christian priest, and a ~~Rabbi~~ Christian
monk. I am the Rabbi of the Jews, I am a
heretic as well as Muslim." Rabbi means
the wise man, Rabbanim is the plural
of that. Among the Israelis the wearing
of clothes is not compulsary. I heard from
Sarmad that Isaiah the Prophet ~~at~~
towards the end of life remained nude.
And Sarmad is the author of good verses.
The following four verses are ~~from~~ by him.
(see next page.)

account of Sarmad

By Motaid Shah, Muhsin Fani) given in Dabistan
ul Mazahib. (School of Religions).

The writer of these memoirs had no opportunity of meeting
with this worthy man and good [illegible] and their
beliefs which are found in the books of strangers did
not appeal to him, because an opponent should be
what is untrue or less on his enemies.
But in the year one thousand fifty seven (Hijri)
when he reached Hyderabad (Deccan) he made
the acquaintance of Muhammad Said Sarmad.
And he is in reality descended from the wise
men of Jews, from a class called Rabbanim
(Rabbis). After acquainting himself with the doctrine
of Rabbanims, and reading of Taurat (Torah)
he became a Muslim, and learn philo-
sophy with the philosophers of Iran such as Mulla
Sadra and Mir Abul qasim Fandareski and
several others. In the end after the manner of
merchants resolved to travel to India. When he
reached Tatta (Thattha) he fell in love with
a Hindu boy named Abhai Chand, and renoun-
ced everything, and like Sannyasis became
totally naked sat at the door of his beloved.
The father of his beloved [illegible] finding out that
surrounds [illegible] love was pure let him enter in his room house.
And the boy too became so attached to him that
he would not part with him, and studied
the Taurat (Old Torah) and [illegible] psalms and
other treatises [illegible] with [illegible] the following
verse is by that Hindu boy:—

حالات سرمد

منقول از دبستان مذاهب مصنفه موبدشاه ۱۰۵۷-۵۹ هـ

نامه نگار را با یهودان و دانشمندان و اخیار ایشان اتفاق صحبت نیفتاده - و آنچه در کتب اغیار بود از عقاید ایشان بدان ملتفت نمیگشت زیرا که خصم کاست و ناراست بر دشمن ببندد - امّا در سال هزار و پنجاه و هفت چون بحیدرآباد رسید با محمد سعید سرمد آشنا شد - و او در اصل از نژاد دانشوران یهود است از گروهی که ایشانرا ربانیون گویند - بعد از اطلاع بر عقاید ربانیون و قرآت توریت مسلمان شد - و حکمت در خدمت خردمندان ایران چون ملّا صدرا و میر ابوالقاسم قندرسکی و جمعی دیگر خواند - انجام بر آئین تجار عازم سفر هند شد - چون بشهر ثته رسید عاشق ابهی چند هندو پسری شد - و دست از همه چیز باز داشته چون سنّاسیان برهنه مادرزاد شده بر در معشوق نشست - پدر مطلوبش بعد از اطلاع پائی عشق سرمد سرمد را بخانهٔ خود راه داد - و پسر نیز با او تعلّقی بهم رسانید که اصلا از وی نمیتوانند جدا شد - و توریت و زبور و صحایف دیگر همه را از سرمد خواند - و این بیت از آن هندو پسر است -

(بیت) هم مطیع فرقانم هم کنشتی و رهبانم - ربّی یهودانم کافرم مسلمانم - ربّی دانا را گویند - ربّانیون جمع آنست - در بنی اسرائیل پوشانیدن عورتین ضروری نبوده -

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God was weighing the commodity in the scales, he made, left the one (on the other) side the two [illegible] pieces of wood from the [illegible] of the Scribe, viz. the [illegible] of the [illegible] the [illegible] [illegible] [illegible]

(continued from previous page which then)

They (Jates) intoxicated Sarmad with the cup of love; They ~~make him intoxicated~~ called him to a high rank, but made him low; He wanted to become a worshiper of God and to be sober; but they made him intoxicated + turned him into an idol worshiper.. The following is a prayer of the arabian prophet. (quatrain).

O thou whose countenance throws the red rose into despair. It appears outwardly to be a red rose, but within it is all hearts blood. (sorrowful). That is why you came into the garden (world) later than Josef, because at first the yellow rose blossoms and then the end the red rose.

(quatrain) That divine Essence is not outside the azure dome (the sky), It is an Essence which is not confined save in the Absolute, Truth (God), is also false, but the false is not Truth (God): that Essence is it anything but the Root (Source) of everything which is derived. (Rudbari). When

و از سرمد شنیده شد که اشعیاء پیغمبر نیز در آخر عمر برهنه بود - و سرمدا خداوند اشعار نیکوست - این چند بیت از وست (رباعی) سرمد که ز جام عشق مستش کردند - خواندند سرافرازش و پستش کردند - میخواست خدا پرستی و هشیاری - مستش کردند و بت پرستش کردند ؛ در مدح رسول عربی (رباعی) ای از رخ تو شکسته خاطر گل سرخ - باطن همه خون دل و ظاهر گل سرخ - زان دیر برآمدی زیوسف که بباغ - اول گل زرد آمد و آخر گل سرخ ؛ (رباعی) آن ذات برون ز گنبد ازرق نیست - ذاتیست مقیده که بجز مطلق نیست - حق باطل نیز هست باطل حق نیست - آن ذات بجز مصدر هر مشتق نیست ؛ (رباعی) ایزد بتر از وی قدر با خورشید - چون جنس نکوئی رخت می سنجید - این بسکه گران بود بجنبید ز جا - وان بسکه سبک بود بافلاک رسید ؛ (فرد) سرمد که عندلیبست بپروای زر ندارد - یارش گلست و گل را یک مشت زر ضرور است ؛ (فرد) در کعبه و بتخانه سنگ او شد و چوب او شد - یکجا حجر الاسود یکجا بت هندو شد ؛ در مدح شیخ محمد خان پیشوای دارائی نامدار سلطان عبد الله قطب شاه گفته - (قطعه) ایکه مدار عرش را دایرهٔ عظیمهٔ - کرد بخدمت تو صد همچو سپهر نوکری - نصف نهار وار کن شام من غریب را - گر بجناب قطب چون نصف نهار برفوری ؛ شیخ صحبت سرمد رغبت بنمود - روزیکه نامه نگار از حضار بود با جران نامی که مستالش شیخ میکرد گفت - عنقریب شیخ آنچه اندوخته متوجه سفر آخرت خواهد شد و میر محمد سعید میر جمله بمرتبه والا ترقی خواهد نمود - در همین سال

(continued from previous page)

make the enemy of me a Stranga (lemmons) like at midday. If you eat the fruit like midday in the presence of Qutab." The sheikh became ~~inclined to be~~ fond of Sarmad's company. One day when the words of these lines were present in the company of the sheikh, said to Jaran Nami (?) who was praising the sheikh; "Shortly the sheikh will make the final journey (die) taking with him what he has gathered (spiritually); and Mir Muhammad Saeed (Sarmad) the ~~[illegible]~~ chief of all saints will be promoted to a high rank.* In the same year the sheikh started from Hyderabad resolved on the pilgrimage to Mecca. In the year one thousand fifty nine (1659) his soul touched the ocean of Intoxication from the tongue of his holy Master says. ~~[illegible]~~ has guided [illegible] the intoxicated [illegible] of the Heavens [illegible] that the holy presence in the Holy

* Christ hath risen (morning star).

of existence and abode. O my [illegible] be respectful in that place, for the King's + ruler, all are servants in the presence of the Holy ones."

I heard from Sarmad, that Jews believe ~~that~~ the High Deity to be a ~~Man~~ body, and possessing a body like man, and has a double (spiritual replica). And sometimes it is scattered like a diffused Ray. He also said that it is mentioned in the Torah + the Psalms, that the soul is a subtle body, like the human body, whose place of manifestation is this body which can be sensed (seen de), and the final reward + punishment are also in this world. For instance Omar lives one hundred + twenty years and then dies. His whole life is one day. When he dies it becomes his night, and his body turns partly into minerals, partly into vegetables, and partly animals, and the like. And after one hundred twenty years, the night comes to an end, and the morning dawns. If a particle of the dust of Omar is in the East and another in the West, all gather together in ~~the~~ one place, and he arises to life and again lives say for a hundred years. And so I said the night comes again. And the reward + punishment are in this world.

۱۰۵۹

شیخ بعزم حج از حیدرآباد روان شد در هزار و پنجاه و نه در بندر فحا روانش از سفینهٔ تن بمحیط اطلاق پیوست - حافظ گوید - (رباعی) روضهٔ خلد برین خلوت درویشانست - کعبهٔ کون و مکان حضرت درویشانست - ایدل اینجا باادب باش که سلطان و ملک - همه در بندگی حضرت درویشانست

از سرمد شنیده شد که ایزد لتعال نزد یهود جسم است و جسمانی بر پیکر انسان و جسد مثالی دارد و گاه پراگنده میشود چون شعاعی متفرق - و گفت در توریت و زبور مذکور است که روح جسم لطیفی است به پیکر انسانی که مظهر او این جسم محسوس است و ثواب و عقاب آخرت نیز درین دار است مثلا عمر صد و بیست سال زیست پس مرد - تمام حیات او یک روز است - چون بمیرد شب شود و جسد او پارهٔ بصورت جماد و پارهٔ نبات و پاره حیوان و امثال آن رود - چون صد و بیست سال بگذرد شب بانجام آید صبح بدمد - اگر ذره از خاک عمر بمشرق باشد و ذره در مغرب همه یکجا گرد آید - و عمر زنده شود باز مثلا صد سال زید - چنانکه گفتم شب شود و ثواب و عقاب درین دار است - گویند هر چه هست در باطن پیکر انسان دارد و حتی آب و خاک - یهود قایل بنبوت عیسیٰ نیستند گویند کاذب بود - آنچه عیسویان از توریت دلیل آرند بر نبوت عیسیٰ قبول ندارند - گویند اشعیا آن چیزها در بارهٔ خود گفته - گویند ابراهیم پیغمبر نبود

They also say that whatever there is, has
inside a body like man. Even down to
water and earth. The Jews do not
~~believe~~ admit that Jesus was a prophet.
They say that he was untruthful. Whatever
proof the christians adduce from the Injil
~~and~~ concerning the prophethood of Jesus,
(may Peace be on him), they do not accept.
They affirm that Isich said these things
concerning himself. They also say that
Abraham was not a prophet; but an
only a wali (who is close to God).

از دلستان.

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and they hold the state of walt the superior to
to prophet hood (messenger hood). They also say
that in Tora it is not mentioned that Pharoah claimed
to be God. They say that he was a tyrant and
oppressed the Israelites. For this reason Moses
was sent to warn him against tyrany. But as he
did not listen he was destroyed. nor is it found
in the Tora, that Harun (Aaron) was jointly a
prophet with Moses, but he was his successor.
and they say that David sent Auria to be
killed, because he wanted his wife, after which
he took his wife and Soloman was born ~~of~~
of her. They say Jesus was not a prophet. what
the Nazarrie's say, was already said by
David :- "They nailed my hands and my feet,
and they counted my bones". They say these
words David said concerning himself. and they
apply all this to the occasion of the killing of Jesus.
They say all this was said by David about him-
self. and ~~as~~ everything that the nazarrenes say
concerning Jesus (may God's peace be on him), they
clearly put it in a different sense. and it is
mentioned in the Tora that when the children of
Israel, do evil ~~things~~ deeds. then Muhammed

امّا ولیست - و ولایت را افضل از نبوت دانند - گویند در توریت دعوی خدائی فرعون مذکور نیست - آورده که ظالم بود بنی اسرائیل را می آزرد - بنا برین موسیؑ مبعوث شد و اورا از ستم مانع آمد - چون نه پذیرفت هلاک گشت ؛ و نیز در توریت نیامده که هارون در رسالت با موسیؑ شریک بود بلکه خلافت او داشت - قایلند بدان که داؤد اوریا را بکشتن فرستاد از انکه زن اورا خواستی - پس جفتش را بگرفت و ازو سلیمانؑ بزاد - گویند عیسیؑ نبی نبود - آنچه نصارا گویند داؤد گفته کافتند دستهای مرا و پایهای مرا و استخوانهای مرا شمردند - و این همه هنگام کشته شدن بر عیسیؑ آمد - گویند این سخن داؤد در حق خود گفته - و چنین همه چیز را که نصارا در شان عیسیؑ فرود می آرند بنوع دیگر معنی صریح گویند ؛ و در توریت آمده که چون بنی اسرائیل کارهای بد کنند لاجرم محمدؐ آید - و سرمد میگفت اگر چه اسم پیغمبر در توریت است بنوعی که بمعنی دیگر ظاهرتر است - امّا اگر نام پیغمبر هم باشد این معنی دارد که به بنی اسرائیل میگوید که بدین او مروید و در میایید - و درین مبالغه از حد برده ؛ و گفتی در دین یهود غیر ایشان نتوانند آمدن - و ختنه شریعت انبیای ایشانست نه بر دیگران - و گویند همیشه پیغمبری حاضر و زنده میباید که باشد مروج شریعتی که در توریت است ؛ ابجی چند پارهٔ

will come. And Sarmad used to say — although the prophet's name is found in Taurat (Tora) in a way that it seems to have a different sense. But even if the name of the Prophet be there, it would mean, that he says to the people of Israel "Dont go into his religion or enter it". And in this matter there is a great exaggeration. And he used to say: — "No other persons by Jews can come into the religion of the Jews. And circumcision is the religious law of their prophets. It is not meant for others. And they say: — There has always been a Prophet present, who can keep the religious law going, which is in Taurat (Tora).

Abbay Chand translated the Tora into Persian. This writer (I the author of Dabistan) has compared it with Sarmad (help), and corrected its verses and marked it and included it in this work (Dabistan): as follows. (note as it has nothing concerning Sarmad, it is not added here)

حالات سرمد از دبستان

توریت بفارسی ترجمه کرده - نامه نگار آنرا با سرمد مقابله کرده سراسر آیاتش را تصحیح داده نشان گذاشته داخل نامه کرد و آن اینست -

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copied from an old printed edition of Calcutta, in the library of the Asiatic Society, Paris.

Note :- as the rest of it is still more irrelevant to Sarmad's life, I omit it. There is nothing further relating to Sarmad in Dabistan which was apparently completed before the execution of Sarmad, or his journey to Delhi

Khurshedji Sherkil

India office MS. 1562 67

حالات سرمد منقول از واقعات عالمگیری مصنفه عاقل خان رازی ۱۰۹۸ ه

و سرمد که بعشق هندو بچه مبتلا شده بود از راه بی یقینی بعنوان خاکساری بیت بفتوی ارباب شرع بعلت برهنگی که اصلا بستر عورت متوجه نبود از لباس حیات عاری و بسیار بی تکلفانه و بی غمانه در پیش جلاد بحکم آنکه بیت - گر تیغ بارد در کوی آن ماه - ن نهادیم الحکم لله ؛ گردن تسلیم نهاده در نفس واپسین این ترانه سرائید بیت -

عریانی تن بود غبار ره دوست - آن نیز به تیغ از سر ما وا کردند ؛

The above quotation received from the India Office on 17th June 1933.

Paris 15.6.1933

This account being that of a court chronicler to contem

account of Sarmad. from the work of
Iqbal Khān Rāzi, called "Wāqāt-i-Alamgiri.
(the ~~Tale~~ account of the Reign of Alamgir =
Aurangzib). And Sarmad who had ~~been~~ fallen
in love with a Hindu boy, through mis-
fortune, lived in humility. As he did
not cover his nudity, and used to re-
mained naked, the religious law
condemned him to death) deprived him
of the rules of life. and without the
least concern ~~and~~ or sorrow, he
laid down his neck under the
sword of the executioner. as the
verse says: — If the sword hits in
the street of that moon (Beloved), we
lay down our neck as it ordains".
and during his last breaths sang
the following song: — The nakedness
of the body was the dust cloud on the
way of the Beloved (God). They removed
it from our head with the sword".

account of Sarmad. from Mirattul Khayal).
(mirror of ideas). by Sher-Khan Lodi. (1691-C.E)
The Philosopher Sarmad. His origin is from
Europe. He was an armenian. By the help of
his intellectual temperament; he gained
the arts of study, and occupied himself
with trade, and gathered much wealth.
When during his travels he arrived in
the city of Tatta (Thatta in Sindh). and there
the King of Love, gained victory over ~~the~~
the territory of his heart through ~~the~~ a Hindu
boy, ~~scattered~~ lost the wealth of his sense
and intellect, which is the treasure of
humanity. and in that ~~feeling of~~ ardent enthusiasm
and internal bondage, he handed over
all he had to the looters, so that he did
not have a cloth to cover his nakedness.
Since then he always lived naked, and made
wahdat before the eyes of the people.
Sultan Dara Shikoh who likes insane
persons, used to be in his company. and
for a considerable time happily ~~occupied~~ ~~himself~~

حالات سرمد

منقول از مرآة الخیال

مصنفه شیر خان لودی — سنه ۱۱۰۲ھ — 1691. C

حکیم سرمد - اصلش از فرنگستان است و ارمنی بود - بمددِ طبع
تراک تحصیل فنونِ شتی نموده بکسب تجارت پرداخت و مالی فراوان گرد
آورد - وقتی در اثنای سیاحت بشهرِ تته افتاد و در آنجا سلطانِ عشق
و سلطنتِ هند و پسری بر ملکِ دلش استیلا یافته متاعِ هوش و خرد را که
راس المالِ خزینهٔ بشریت است بتاراج برد - و در آن جوشِ برونی
و آویزشِ درونی هرچه داشت به یغمائیان سپرد حتی سترِ عورت
بر خود نداشت - ازان باز برهنه زیست و بول و غایط در نظرِ خلق
کردی - چون خاطرِ سلطان دارا شکوه که بجانبِ مجانین میل داشت
صحبت باوی در گرفت و مدتی با ترضیقات او سرخوش بود - تا آنکه
روزگار طرحِ دیگر انداخت و در سنهٔ هزار و شصت و نه اورنگِ خلافت
و جهانداری بوجودِ فیض آمود ابوالمظفر محی الدین محمد اورنگ زیب
بهادر عالمگیر بادشاه غازی خلد الله ملکه و سلطانه مزین گردید
و آوازهٔ خداپرستی جهان را فرا گرفت رسومِ اکبری و جهانگیری برافتاد - و بدعتهای
دارا شکوهی و مراد بخشی یکسو شد - از هیبتِ درّهٔ عدل خالِ کافر کیشِ خوبان

with his courtesy &c, till Time brought about a change in affairs. And in the year one thousand sixty nine, the throne of religious succession and world rule became adorned by the favour bestowed person of abul muzaffar, Muhayyuddin, Muhammad, Aurangzib Bahadur, Alamgir (world conquerors). Ghazi (God's heaven) of the country and kingdom and the declaration of God-worship reached took hold of the world; and the customs of Akbar + Jehangir were demolished, and the innovations of Darashikoh and Murad bakhsh were set aside. Through the fear of the whip of justice the mark (on the forehead of the beauties who were unbelievers, became inclined to worship + prayer in the arch of the brows.

From the fear of the office of command the ~~[illegible]~~ blood spilling blandishments of the beautiful begun to fast for forty days in the room eyes. The naked received robes of honour and the men of robes became naked of the ~~robes~~ ~~borrowed~~ robes of borrowed arts ~~or~~ talents. (His verses in flattering praise of Aurangzib)

(1) In his praise, heights become low, owing to his grandeur. (2). They do not call him merely the King of the kingdom, but they know him to be the Lord in everything. (3). Intelligence wanders happy in his court. Justice has the day of rejoicing in his palace or court. (4) This is the style of his justice and favour, that all are his pupils & he is the Teacher. (5) Victory tells the stories of his sword, and the tongue of heresy ~~is~~ cannot talk ~~[illegible]~~ against religion. (6) He has ~~divided~~ separated truth from falsehood (error). The two worlds are the field & he the harvest. (7) Harshness becomes peaceful in his flag, and the lance of Dara (or rulership) becomes slaves. (8) As he does not behave proudly with enemies, the holy law has brought him honour.

In these days of blessed beginnings and noble ending

محراب ابرو مستعد نماز گردید - از نهیب محکمهٔ قضا غمزهٔ خونریز بتان در حجرهٔ
شم بتان چله نشین گشت - عریانان بلباس فاخر رسیدند و مردم لباس از لباس
ر مستعار عریان گشتند - ولله در من قال ؎ در تنالش زار جمندیها - کوهی می
ند بلندیها ؛ شاهین شاه کشورش خوانند - در همه چیز سرورش دانند ؛ عقل را سیرگاه
انش - عدل را عیدگاه ایوانش ؛ روش عدل و طرز داد اینست - همه شگرد و
ستاد اینست ؛ ظفر از تیغ اوست قصه طراز - نیست بر دین زبان کفر دراز ؛
ده از هم جدا حق و باطل - دو جهان مزرع اند و او حاصل ؛ عنف در رافتش
ارائی - حلقه در گوش شرع دارائی ؛ چون نورزد غرور با اعدا - غزهٔ گردش
ر شریعت غرا ؛ درین هنگام خجسته آغاز و فرخنده انجام که هر روز دین مبین را
نق تازه و هر ساعت ملت بیضا را جلائی بی اندازه است - سرمد را تکلیف
سی کردند و او از سودا مزاجی تن در نداده فی شهور سنه الف و اثنی و
سبعین به تیغ امر شریعت غرا مقتول گردید - و عمدهٔ در کشتن سرمد
ن رباعی بود که از ان شائبهٔ انکار معراج لازم می آمد ؎ آنکه بسر
تقتش باور شد - خود پهن تر از سپهر پهناور شد ؛ ملا گوید که بر شد احمد
لک - سرمد گوید فلک باحمد در شد ؛ چون سرمد را بکشتن گاه

when daily the splendid religion becomes more popularly popular, and every hour the Creed of Baiza (luminous while of Islam) shines without limit; Sarmad was asked to wear clothes. But he owing to his insane temperament (nature), did not obey. and so was put to death by the sword of the noble religious law, in the year. one thousand seventy two ?).

and this quartrain was the trustworthy matter in the execution of Sarmad, which makes sure that this witness he denied the ascension (of the Prophet to heaven); a he who realized the mystery of the Reality (of God); he becomes more extensive than the very extensive sky (or sphere). the Priest says that Ahmad (the Prophet Muhammad) rose up to the heaven. but Sarmad says that the sky (or sphere of heaven) out inside Ahmad."

Left Sheet

Copied from the manuscript in the [illegible]
from the ~~[illegible]~~ MS page 11 down to page 8.

Muzaffar Shuja

This account of the [illegible] Prince in the
[illegible] was written [illegible]
[illegible] the emperor [illegible]
[illegible]
[illegible] of Aurangzeb or to please him. He is strangely

[illegible] not to admit that the dead [illegible]

When Sarmad was taken to the place of execution, the executioner came. They (he) requested that ~~the~~ his eyes ~~of the~~ should be tied up according to the rules. But Sarmad ~~would not~~ refused it, and looking at the executioner with a smile and said:— "In whatever shape Thou (God) comest, I recognize Thee very well!" And he recited the following verse at that time:— "A noise arose and we opened our eyes from non-existence (in creation). When we saw that the night of mischief still remained, we closed off.". So in a manly spirit he placed his head under the sword, and quitted his life. (Here are some of his) sayings in verse:— "He burned me without any cause, behold this fun and play. He killed me without any crime, behold the Messiah (Jesus Christ. i.e. ~~the~~ my case is similar to ~~his~~). Have you seen a living person who is without life? If you have not seen, then come & look at me! O those that are in wonder at my evil lay:— for a while

بردند جلاد حاضر شد - خواستند که بموجب دستور چشمهاش را ببندند -
سرمد از ان منع و بجانب جلاد نگاه کرده تبسم نمود و گفت - تو بهر صورتی
که می آئی من ترا میشناسم - و در آن حال این بیت بخواند - بیت - شوری
شد و از خواب عدم چشم کشودیم - دیدیم که باقیست شب فتنه غنودیم ؛ پس
مردانه سر بزیر تیغ نهاد و جان داد ؛ کلامه - سوخت بی درهم تماشا
را ببین - کشت بیجرم مسیحا را ببین ؛ زندهٔ کش جان نباشد دیدهٔ ؟
گر ندیدستی بیا ما را ببین ؛ ایکه از دیدار یوسف غافلی - داغ یعقوب و زلیخا
را ببین ؛ ایکه از روز بدم در حیرتی - یک زمان آن روی زیبا را ببین ؛
شاه و درویش و قلندر دیدهٔ - سرمد سرمست و رسوا را ببین ؛ —

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copied from two manuscripts in the Bibliotheque National
Paris. older ~~copy~~ MS. page 111. newer ~~copy~~ MS. page 84..

Murarsingh Shekhil

This account is of those known ~~second~~ Third in Time,
and was written toward the end of aurangzeb's reign
while the emperor was still living. The author indul
in sychophancy of the Emperor + is either religious
biased against Sarmad or writes through fe
of aurangzeb or to please him. He is strangely

× mawlwi abdulwali khwaja bay that sher khan seems to sympathize with the mendicant, on the contrary he mentions "the admirable Thirsh the dervish the dervish the dervish, the dervish, the dervish,

look at that Beautiful face (of God
you have seen Kings, beggers and
free saints (Qalandar); see the
unbeliever ~~and~~ Sarmad who has
has bad reputation".

translated 22. july 49.
in sorrowful depression
after the tragic passing of
my wife on 31. july 1948

The account of Sarmad from the Preface to Sarmad's quatrains published in Delhi (about 1912 or so?).

The historical facts of Sarmad.

Sarmad Kāshāni, whose origin is from the Jews of Kāshān, became honoured by conversion to Islām. He continuously occupied himself with trade. As he had great talent, he aquired arts (literature etc), and during his travels, which is one of the necessities of trade, he reached the city of Thatha, and fell in love with a Hindu boy who was one of the wealthy person of that country, and lost his sense + reason. And whatever he had he spent for his beloved became merely a made person. (note other works say that he gave everything to the poor in the name of his beloved). And as his love had reached unseen to the stage of perfection, he drew his beloved himself through the absorbing power of his love. And that boy, inspite of all his high position + wealth, abandoned everything, became like his lover. He in the company + agreement with the beloved reached the capital city in the reign of Shāh Jehān. The Prince Dārā Shikoh who was inclined toward the company of those who were absorbed (in God), got attached with his company. And as he made mention of him (Sarmad)

حالات سرمد منقول از
واقعات تاریخی سرمد اشاعت دہلی

سرمد کاشانی کہ اصلش از جہودِ کاشانست کہ بشرفِ اسلام مستسعد گشتہ پیوستہ
بشغلِ تجارت میپرداخت - ازانجا کہ استعداد خیلی داشت بہ تحصیل فنون در ساخت و
در عالمِ سیاحت کہ از لوازمِ اشتغالِ تجارت است وارد بلدۂ ٹھٹھہ گشتہ مبتلای
عشقِ ہندو پسری کہ از دولتمندانِ آن دیار بود شدہ از سرِ عقل و ہوش درگذشت
و آنچہ باخود داشت صرفِ راہِ معشوق نمودہ محض عریان گردید - و چون عشقِ او
بمرتبۂ کمال عروج گرفتہ بود معشوق را ہم بانجذابِ محبت بطرفِ خود کشید - و
آن پسر با اینہمہ ثروت از ہمہ اعراض کردہ بعاشق ہمرنگی بہم رسانید - و بالجملہ
در عہدِ شاہجہان باتفاقِ معشوق بدار الخلافت رسید - شاہزادہ داراشکوہ کہ
بجانبِ مجاذیب بیشتر مائل بود صحبتش باوی درگرفت - و چونکہ مکرر تذکرۂ او
در حضورِ شاہی نمود لہذا عنایت خان رستمطا از پیشگاہِ شاہی بانکشافِ
احوالش مامور گشت - و بعد تفحص بدین بیت بعرضِ حالش پرداخت - ؎
بر سرِ سرمد برہنہ کرامات تہمت است - کشفی کہ ظاہر است ازو کشفِ عورت است !
پادشاہِ دین پناہ فرمود کہ بیک گز کرباس دہنِ خلق توان دوخت ؛ پس ازانکہ
در عہدِ سلطنتِ عالمگیر پادشاہ داراشکوہ بعد اسیری بقتل رسید پادشاہ بملا
شیخ عبد القوی کہ از علمائے نامدار بود و بخطابِ اعتقاد خانی و منصبِ پنجہزاری
امتیاز داشت فرمود کہ سرمد را طلبیدہ تکلیفِ لباس دہد - چون سرمد را حاضر

often before the Emperor (Shah Jehan), so Inayat Khan Rashla was ordered to investigate into ~~the~~ his (Sarmad's) circumstances (facts). after investigation he reported about him in the following verse :— " It would be only blaming the naked Sarmad by attributing miraculous powers to him. The only miracle that is obvious in him is the manifestation of nudity." The Emperor — the refuge of faith — said :— The ~~voice~~ mouth of the people can be closed by ~~two~~ one yard of cotton cloth (i.e. by forcing a yard of cloth to cover Sarmad's nudity, the peoples accusations against his nudity can be stopped) — After that in the reign of the Emperor Alamgir (Aurangzib), Dara Shikoh was imprisoned and ~~executed~~ murdered. Then the Emperor ordered Mulla Sheikh Abdul Qavi who was one of the famous learned men and who was distinguished by the title of Elmad Khan (Trustworthy Khan) and who ~~was~~ had the rank of Panjhazari (Five thousand); that he should call Sarmad ~~to~~ and urge him to wear clothes. ~~When~~ Sarmad was brought into his presence,

کردند ملا پرسید چرا عریان میباشی - در جواب گفت شیطان قوی است - آخر کار
بعد گفتگوئی بسیار ملا باتفاق علمأ ظاهر فتوئی قتل وی نوشت - و رای بادشاه هم
بر آن قرار یافت - هرگاه که اورا بمقتل بردند این بیت بر زبان راند —
سر جدا کرد از تنم شوقی که با ما یار بود - قصه کوته گشت ورنه درد سر بسیار بود
القصه این واقعه در سال چهارم جلوس عالمگیری سنه اثنین و سبعین و الف (1072)
روی داده - مزارش متصل مسجد جامع شاهجهان آباد واقع گشته —

This short account of Sarmad printed as introduction to the Delhi edition does not seem a modern composition, but was either in the MS. or taken from some historical account. Although one or two things show it to be otherwise I could not be surprised if it ~~the~~ from the court chronicler of Aurangzeb. The only thing against this is that he calls the council of religious lawyers who condemned him in agreement with Mulla Qavi as the ~~ex~~ "extreme learned men", meaning they were not mystics or spiritual. The rest has nothing to offend the bigoted Emperor Aurangzeb. I have not been able to find this ~~the~~ Court chronicle yet, though all other known references to Sarmad have been traced to original sources.
Paris 20. May 1933. Murad Ali Sherif.

P.S. at last the account of Sarmad's execution by Aqil Khan Razi in Vaqiat i Alamgiri (the court chronicle of Aurangzeb) has been found a copy of which I received from the India office a few days ago. That is not the above account as surmised, but a few lines of prejudiced description which could not however ignore ~~the~~ like Sherkhan Lodi's account the utter fearlessness of Sarmad before execution and notes that he sang the verse just before [illegible]

the mulla asked him :- "why ... you remain naked?" In answered he (Sarmad said because) the devil is strong (Qavi, Tu he made a hit on the mulla Qavi). after the talk (discussion). the mulla through agreement of the opinions of the outwardly learned men (who were not spiritual and defiy religious). wrote a decision for his execution; and the Emperor, also was fixed similarly. when they took him to the place of execution he recited this verse :— "That longing which was in mind, caused my heart to remove from my body. The story became brief - otherwise there was much headache". In short:- this incident took place in the fourth year of the superior Aurangzeb coming to the throne - ie the year one thousand seventy two (1072) Hijra. His tomb is situated close to the Jame Masjid (mosque) in the city populated by Shah Jahan (ie Delhi).

Biographical account of Sarmad Ka[illegible]
in the Riazul ārifin of Raza Quli Khan (1278 Hijri) (1861-2) C.E.

Sarmad Kāshāni — may his secret be holy — is a [illegible] who plays with (sacrifices) his life, and a gnostic [illegible] destroy his home. He is a mad man absorbed (in g[illegible]) [illegible] is wise man beloved. He is a (holy) rogue [illegible] fear, and an inebriate sextrous. His [illegible] is to be intoxicated, and his cult is that of man [illegible] His name is Said, and he is of the group of the blessed. He is of the assembly of the gnostics (spiritually wise) and of the creed of the martyrs. In the beginning his religion was that of Moses and eventually his religion was Mohammadan. In the beginning his character was that of a philosopher and in the end his way was that of ~~poverty~~ (holy) poverty. From the religion of Abraham he migrated to Islam and not being content with its form he stepped on the path of Tariqat (spiritual path), and he met many masters of spiritual realization and perfection, and he attained to the service (~~disciple that~~ society) of the learned and philosophers and gnostics. The author of Dabistan has written that he learnt philosophy from the ~~Pand~~ philosophers of Iran such as Mir Fundarski and Sadrul mutalahi (may his secret be holy). At last in the harbour of Surat he became utterly absorbed (in God), and caused his ~~wealth and~~ belongings and burdens to be plundered (by the poor) and naked from head to ~~foot~~ wandered into the deserts. After a time he arrived in Delhi, and Prince Mohammad Dara Shikoh aspired to be his intimate follower. And Qazi Qavi the judge of that city became enemical towards him. In the meanwhile the youngest brother of Dara Shikoh ascended the throne of sovereignty, and as he had old animosity towards Sarmad, he ~~[illegible]~~ agreed with Qazi Qavi to injure him (Sarmad). The Qazi pretending to denounce Sarmad's

Photocopy from [illegible]

1861-2. CE

حالات سرمد کاشانی

منقول از ریاض العارفین مصنفه رضا قلی خان ۱۲۷۸ هـ

سرمد کاشی - قدس سره - عاشقیست جانباز و عارفیست خانه برانداز - دیوانه ایست مجذوب و فرزانه ایست محبوب - رندیست بیباک و مستی است چالاک - شیوه اش مخموری و مشربش منصوری - نامش سعید و از زمرهٔ سعد - از طایفهٔ عرفا و از فرقهٔ شهدا - نخست موسوی کیش و انجام محمدی مذهب - ابتدا حکیم سیرت و انتها فقیر مشرب - از مذهب کلیمی باسلام رجوع و بصورت آن نیز قناعت نکرده بر طریقهٔ طریقت قدم زده و جمعی از ارباب حال و اصحاب کمال را دیده - و بخدمت علما و حکما و عرفا رسیده - صاحب دبستان نوشته که حکمیات را از خدمت حکمای ایران مانند جناب میر فندرسکی و صدر المتالهین قدس سره خوانده - غرض بالاخر در بندر صورت مجذوب مطلق گردیده اموال و اثقال خود را بتاراج داد و سر و پا برهنه سر در بیابانها نهاد - پس از مدتی بدهلی افتاد و محمد دارا شکوه دم از اخلاص کیشی او میزد - و قاضی قوی قاضی آن شهر را با سرمد کینه بهم رسید - در تلو اینحال برادر کهتر دارا شکوه بر سریر سلطنت جلوس نمود - و چون با سرمد سابقه عداوتی داشت با قاضی قوی در ایذای وی موافقت کرد - قاضی عریانی سرمد را بهانه کرده گفت - ترا

said: — "What is the cause of [illegible] remaining ~~made~~ unlike of ~~being~~ having (higher) taste [illegible] celery and learning & perfection?" as Sarmad knew his (secret) purpose, answered: — "The [illegible] Qa strong (Qavi — the name of the mulla) [illegible] Qazi (ju[illegible] Qavi because eunuch, and Sarmad [illegible] at once this quatrain: — "That lovely form (God), has put me down so much, His eyes with two ~~um~~ one cup hair ~~made~~ taken me away from (my) hands. He is in my embrace & and still I long for Him: A wonderful robber has made me naked!". The Qazi (Judge) complained to the Emperor; and he was brought into (his) presence; and they insisted on his wearing clothes. And they heard (from Sarmad) answers showing callousness. ~~They~~ It is said that this heretic guilty of the sin of nudity, and rival of Mansur, would not recite the holy Kalima (of Islam لا اله الا الله), more than Lâ ilah. (there is no God). When this fact (word) reached the Emperor, on the day of his execution, he ~~said~~ ~~asked~~ told the ten need men ~~to asks~~ that a person cannot be condemned & death for remaining naked, so ask him to recite the Kalima. The learned men requested

با وجود ذوق و حال و فضل و کمال مکشوف العورة بودن از چه رایست سرمد
چون مقصود ویرا میدانست گفت شیطان قوی است - قاضی قوی ازین قول
متغیر شد و سرمد این رباعی را بدیهه گفت - رباعی - خوش بالا کرد
چنین لپت مرا - چشمی بدو جام برده از دست مرا - او در بغل من است و من در
طلبش - دزد عجبی برهنه کرده است مرا ؛ قاضی بخدمت سلطان شکایت کرده
اورا احضار نمودند - چندانکه تکلیف پوشیدن لباس کردند - جوابهای لاابالیانه
شنودند - گویند این کافر جرم عریانی و منصور ثانی کلمهٔ طیبه بهلیل را زیاده
از لا اله نمی گفت - چون این حرف بسلطان رسید در روز قتلش لعلماء و فضلا
فرمود که شخص از عریانی مستحق قتل نمیشود تکلیف خواندن کلمه باو نمائید -
علما تکلیف کردند - وی لا اله گفت - گفتند نفی و اثبات هر دو بگو - گفت
من هنوز در نفی مستغرقم و بمرتبهٔ اثبات نرسیده ام چرا دروغ بگویم - همین معنی
برلین کفر او شد و فتوی دادند - شاه الله علیه رحمة از فقرا در قفای او
بود - گوید بوی رسیدم گفتم ملتبس شو و لا اله الا الله تمام بگوی تا خلاصی یابی
- بر من نظری کرده هیچ نگفت و این بیت خواند - من از سر نو جلوه دهم دار و رسن
را - عمریست که آوازهٔ منصور کهن شد ؛ غرض ویرا از دربار بسوی مقتل بردند -
گویند در آن وقت ازدحام عوام بمرتبهٔ بود که بدشواری از میان آنها عبور نمود
- از دربار سلطان تا حوالی مسجد جامع که مدفن اوست بیست و چهار رباعی بدیهه

خوش بالای کرد

He smoothed the Bahlil - Bahlil = Kalimah

him (to recite it) and he said 'La Ila, (there is no god). They told him to recite both, negation and affirmation. He answered I am still absorbed in negation, and have not reached the rank of affirmation; then why should I speak untruth?" This meaning was deemed as the reason of his heresy, and he was condemned to death. Shah Asadulla, may (God) be merciful on him; who was one of the holy men, was standing behind him. He says:— "I approached him and said to him: 'Be dressed, and utter the full Kalima La ila illallah (there is no god but God), so that you may be released." He looked at me and said nothing, and read this verse:— "I will once more glorify the cross and the rope. It is an age since the voice of Mansur has become old." So they carried him from the Court to the place of execution: It is said that the crowd of the people was so great at that time, that he could pass through them with great difficulty. From the Royal Court up to the ~~mosque~~ crowd of Jame' Mosque where he was buried, he composed twenty four

quatrains and walked without distress or restlessness. ~~No one~~ who was requested would consent to execute him. At last a sweeper obeyed the [illegible], and Sarmad spoke some words when [illegible] insane and in rapture absorption; and [illegible] cut off his neck. It is said that his head after falling, uttered Illa Allah (but God). and his worshipers (or some) reached the stage of affirmation. His tomb is a place of pilgrimage, and one verse and some quatrains have been ~~or~~ inscribed (on his tomb?):— "Like one who happens to be separated (from his beloved), reaches the beloved; when his sword flung its arms round my neck. ~~Shed~~ with tears of blood.". Quatrain:— "That Essence of Reality, is not outside the blue dome. That Essence is imprisoned which is not beside the Absolute. Truth (God) is also unreal, but the unreal is not Truth (God). That Essence is not ~~beside~~ but The source of each ~~derivation~~ derivation (manifestation or creation): Sarmad whom They (God) ~~made~~ intoxicated with the cup of Love, They called him high, ~~but~~ and put him down low. He wanted The worship of God and clearness; but They (God) intoxicated him and ~~an~~ a worshipper of idols.

گفت بی قلق و اضطراب میرفت - بهر کس کشتن اورا تکلیف کردند قبول نکرد
- آخرش کناسی بدان امر مبادرت نمود - سرمد با کناس بعض سخنان
مجنونانه و مجذوبانه گفت و کناس گردن اورا زد - گویند سرش بعد از
افتادن الا الله گفت و لفیش باثبات رسید - مزارش زیارتگاه است
و - یک بیت و چند رباعیاتش نوشته شد - بیت - همچو دور افتاده
کافر بیار خود رسد - دست تا در گردن من کرد تیغش خون گریست ؛
رباعیات - آن ذات برون ز گنبد ازرق نیست - ذاتیست مقید که بحر مطلق
نیست - حق باطل نیز هست و باطل حق نیست - آن ذات بجز مصدر هر
مشتق نیست ؛ سرمد که ز جام عشق مستش کردند - خواندند سرافرازش
و پستش کردند - میخواست خدا پرستی و هشیاری - مستش کردند و بت پرستش
کردند ؛ در مسلخ عشق جز نکو را نکشند - لاغر صفتان زشت خو را نکشند -
گر عاشق صادقی ز کشتن مگریز - مردار بود هر آنچه اورا نکشند ؛ سرمد
غم عشق بوالهوس را ندهند - سوز دل پروانه مگس را ندهند - عمری باید که یار آید
بکنار - این دولت سرمد همه کس را ندهند ؛ آنکس که ترا تاج جهانبانی داد -
ما را همه اسباب پریشانی داد - پوشیده لباس هر کرا عیبی دید - بی عیبان را
لباس عریانی داد ؛ سرمد اگرش وفاست خود می آید - در آمدنش
رواست خود می آید - بیهوده چرا در طلبش میگردی - بنشین که اگر خداست

In the slaughter house they kill no one but the good; they kill not ~~man~~ person of poor ~~nature~~ qualities, and of bad nature~~nor~~. If you are a ~~real~~ true lover do not run away from killing. He would be a dead ~~body~~ corpse whom they do not kill (note this quatrain is found in Rumi's quatrains 289).
O Sarmad the agony of Love is not bestowed on the selfish (who run after low desires);
they (God) does not give the burning of the heart of the moth to a fly. A life time is needed for embracing the Beloved (God).
This Eternal (Sarmad) wealth is not bestowed on everyone." He (God) who gave thee the crown of ~~Sam~~ ruling the world; He gave me the wherewithal of distraction. He put clothes on him whom he saw (or gave) ~~to~~ a fault. and he gave the robes of nudity to the faultless ones. O Sarmad if He is faithful He will come of Himself, and He will come Himself if his coming is necessary. Why don't thou go about seeking Him ~~for~~ uselessly. Sit down; if He is God He will come Himself.

~~Sarmad is a body, his soul is in the hands of some one (God).~~ Sarmad will not have I opened. I have opened the door of ing in the morning. However much I shut seek from my head, but when I opened my I saw everything was a dream. Sarmad is a body and his life is in the hands of some one (God). He is an arrow but the bow is in the hand of some one else (God). He wanted to become a bird and to fly to the top of a palace, but he become an ox and that string is in the hands of one else.

Account of Sarmad from the majma ul Fusha (collection of eloquent writers). by Rezza Quli Khan.

Sarmad Kāshāni. His name (was) Said. He came into the religion of Muhammad from the from the religion of Moses. He acquired philosophy from Mir Abul-Qasim of Fandarisk, and made it clear in the company of the sheikhs (Holy learned elders). In the end he became an absorbed mystic, and came to India. And in the time of Dārā-Shikoh became a madjzub (note this is wrong wrong + the foolishness of the author who wrote correctly in his earlier work). His account is given by the author of Dabistan, and I have written it in detail

حالات سرمد از ریاض العارفین

خود می آید ؛ سرمد چه طلسم را که در وا کردم - در شم دریچهٔ سحر وا کردم -
هرچند که خواب را ز سر وا کردم - دیدم همه خواب تا نظر وا کردم ؛ سرمد
جمعیت جانش در دست کسے - تیری است ولے کمانش در دست کسے -
میخواست که مرغ گشته بر بام جهد - گاوی شد و ریسمانش در دست کسی ؛

Copied from the printed copy in the Library of the School of living oriental Languages in Paris.

Professor Browne in his History of Persian Literature of the period 1500 to 1924. C.E. p 336 note quotes Riza Quli Khan saying in his Riaz-ul arifin pp. 241-2 that the author was writing this work in his 63 year of age in the year 1278 H (1861-2. C.E). He was born in 1215 H. (1800-1. C.E). and died in 1872 C.E.

His short account of Sarmad in Majmatul fusaha is slightly different, showing some carelessness or forgetfulness. Thurabsingh. Sherkil

2nd June 1933, Paris

حالات سرمد منقول از مجمع الفصحا مصنفه رضا قلی خان

سرمد کاشانی - اسمش سعید و از ملت موسوی بکیش محمدی در آمد - و از میر ابوالقاسم فندرسکی حکمت فرا گرفت - و در خدمت مشایخ تصفیه کرد - و آخر الامر مجذوب شد و بهندوستان افتاد - و در عهد دارا شکوه (عفی) شهادت یافت - حالاتش را صاحب دبستان نقل کرده و من بنده نیز در تذکرهٔ ریاض العارفین مفصلاً نگارش ؛ از وست - عمریست که آوازهٔ منصور کهن شد - من از سر نو جلوه دهم دار و رسن را ؛ هیچو دور افتادهٔ کافر بیار خود رسد - دست تا در گردن من کرد تیغش خون گریست ؛ در کعبه و بتخانه سنگ او شد و گنگ او شد - یکجا حجر الاسود یکجا بت هندو شد ؛ سرمد که ز جام عشق مستش کردند - کردند سر افرازش و پستش کردند - میخواست خدا پرستی و هشیاری - مستش کردند و بت پرستش کردند ؛

Copied originally from Professor Huart's printed copy in Paris. Jan. 19
note. The error about Sarmad's execution in the reign of Dara Shikoh

in the the Tazkarat Riazul-arif
(description called "the Garden of the Holy Ones
These (verses) are from him. "It is an age
since the voice of Mansur has become old.
I glorify once more the Cross & the rope."
Like one ~~who~~ far away, reaches at last
~~the~~ his beloved, when his sword
flung its arms round my neck
it wept tears of blood. In the Kaba
and the idol-temple. He became
the ~~gauges~~ stone and the ~~stone~~ gong (?) (Jug?)
In one place he became the Black
Stone (which is in Kaba); in ~~one~~ the
other the idol of the Hindus.. Sarmad
whom they intoxicated with the cup
of Love; they lifted him up high and
then brought him low. He wanted
the worship of God & Oneness. but
they made him an idol and an idol-
worshiper.

[illegible] بسوی عالمگیر بادشاه [illegible] ریت یافت

[illegible] چونکه [illegible] شکوه بادشاه [illegible]

account of Sarmad Kashani in Tazkirae Husaini by Mir Hasan Dost.

They say that Hakim (philosopher) Sa[illegible] Sarmad was ~~from~~ of the Jews of Kāshān. Others say that he was a European from Armenian ~~Europe~~. In any case he received the honour of becoming a Muslim. And when occupied himself with the ~~work~~ business of trade, he arrived in Tatta (Thatta). He became infatuated with the beauty of a Hindu boy named Abhai Chand. Thus he said (in a verse) concerning this matter:— "In this dead of the old ~~[illegible]~~ dome or temple, my god is Abhai Chand or some one else!" He gave away all his money & possessions to the (looting) plunderers; so that he had nothing left even to cover his nudity. He ~~was~~ went about naked in front and back. When he arrived in Shāhjahānābād (Delhi), Dara-shikoh the son of Emperor Shāhjahān became a believer in him on account of his mystic verses. One day he sent ~~some~~ to the Emperor something about his mystic powers. The honourable Khan ~~[illegible]~~ saw him and after returning to the Emperor, ~~[illegible]~~ and explained his condition in the following verse:— "It is ~~blaming~~ accusing the naked Sarmead ~~[illegible]~~ by attributing mystic powers to him.

حالات سرمد کاشانی

منقول از تذکرهٔ حسینی - مصنفه میر حسین دوست - ۱۱۶۳ھ
از نسخه چاپ شده نول کشور لکھنؤ -

حکیم سعید ای سرمد - گویند از یهودان کاشان بوده - و بعضی برآنند که از فرنگیان ارمنی هست - بهرحال شرف اسلام یافته و بامر تجارت اشتغال داشته چون به تته آمد شیفتهٔ حسن هندو پسری ابهی چند نام شد - چنانچه درین باب گفته - نمیدانم درین چرخ کهن دیر - خدائی من ابهی چند است یا غیر - همه اسباب و اموال بتاراج یغمائیان داد حتی که ستر عورت نیز باخود نگذاشت - پیش و پس برهنه میگردند (عند - میگردید) چون بشاهجهان آباد رسید داراشکوه خلف شاهجهان پادشاه بسبب کلام موحدانه الش معتقد گردید - روزی بخدمت بادشاه نمه (شمه) از کشف و کراماتش فرستاد - خان مشارالیه ویرا دیده باز بخدمت آمد و در عرض احوالش این بیت خواند - بر سرمد برهنه کرامات تهمت است - کشفی که ظاهر است ازو کشف عورت است؛

چون اورنگ سلطنت بجلوس عالمگیر بادشاه زیب و زینت یافت و بادشاه بنابر قولیکه سرمد گفته بود داراشکوه بادشاه خواهد شد

The only miraculous power that is visible in him is the visibility of his nudity." When the Throne of Empire was adorned by the Emperor claiming occupying it, and the Emperor ~~basing~~ (he's had ill will against Sarmad, because he had said that Dara-Shikoh will become the Emperor, ordered Mullah Qavi the Judge of the judges (~~Head~~ chief justice), to go to Sarmad and ask him, why he remains without covering his nudity, inspite of his learning and ~~perfection~~ great talent? He answered:- "The devil is strong (Qavi), and recited at once the following quatrain:—" A beautiful form has put me down so much, and the eyes with two cups have (intoxicated me) ~~and made~~. He (God) is in my embrace, and I am ~~searching~~ longing for him

استشهادت کاہش و نسادہ [illegible] تو [illegible] نیز [illegible]

a wonderful Sheikh (God) has made me mad." The Judge Qazi was moved and coming into the Emperor's presence stated that he (Sarmad) should be executed. The Emperor ordered that he should be brought into his presence and the religious learned men should discuss the matter with him, and if he failed to convince the should be his ~~[illegible]~~ head should be cut off. When he was brought before ~~the~~ them, the Emperor asked him:- "You used to say that Dara-Shikoh will become the Emperor. But that has turned out wrong." He (Sarmad) answered:- "That is not wrong; he has found the Eternal Kingdom (in heaven). These words hurt the Emperor still more. Again he asked him:- "What is the meaning of not saying ~~adding the~~ more than La ilah (there is no god) (to complete the Holy formula)? He answered:- "I am still absorbed in negation, and affirmation comes after negation!" Finally, however much they ordered him to repent and to cover his nudity,

رنجشی به خاطر داشت ملّا قوی قاضی القضات را فرمود که تا رفته سرمد
را بپرسید که با وجودِ فضل و کمال مکشوف العورت (بودن) از چه راهست -
گفت - شیطان قوی است - و این رباعی بدیهه برخواند - بالای خوشی
کرده چنین پست مرا - چشمی بد و جام برده از دست مرا - او در بغلِ
منست و من در طلبش - دزدی عجبی برنه کرده است مرا - قاضی قوی
برنجید و بخدمتِ بادشاه آمده بعرض رسانید که واجب القتل است -
بادشاه فرمود ویرا حاضر سازند و علمای پای تخت باوی بحث کنند -
اگر واجب القتل ثابت شود گردنش بزنند - چون حاضر آوردند اول
بادشاه پرسید که تو میگفتی که داراشکوه بادشاه خواهد شد آن غلط گشت
- گفت آن غلط نیست او بادشاهیٔ ابد دریافت - این قول علاوه رنجشِ
بادشاه شد - باز پرسید که زیاده بر لا الٰه نگفتن چه معنی دارد - گفت
~~[illegible]~~ هنوز مستغرقِ نفی ام و اثبات بعد نفی
است - آخر الامر هرچند ویرا بتوبه و پوشیدنِ ستر عورت امر کردند
قبول نکرد - و این بیت برخواند - عمریست که آوازهٔ منصور کهن شد -
من از سرِ نو جلوه دهم دار و رسن را - آخر بحجتِ شرعی فتوی بقتلش
دادند - و در شهادت گاهش فرستادند - چون جلاد تیغِ تیز برآهیخت

He did not accept it, and recite
this verse:— "It is an age since the
force of mansur has become old.
I will once more glorify the cross and
the rope". At last because of the reason
of the religious law, they sentenced him
to death, and sent him to the place
of martyrdom. When the executioner
drew ~~out~~ ~~unsheathed~~ the sharp sword, Sarmad
smiled at him and said:— The
friend with a naked sword has
come; In whatever form thou
comest I recognize thee". So he
bent his head in manly way ~~before~~
under the sword. They say that his
head ~~flew~~ seperated from his body, in
~~flying~~ flying movement. The cut off
head three times repeated La ilah (no god)
forgive o God.

X Comey; Lawford He will come & must!
Why do you wander after Him in vain?
Be certain if He is God He will come Himself.
O Sarmad the agony of Love is not given to
the many loo desires. The burning in the heart of the
moth is not given to the fly."

از تذکرهٔ حسینی
~~بیاض العارفین~~

حالات سرمد کاشانی

سرمد بسوی او تبسم کرده گفت - رسیده یار عریان تیغ ایندم - بهر رنگی
که آئی میشناسم ؛ پس مردانه سر بزیر تیغ گذاشت - گویند پران
سر از تنش جدا شد - سر بریده سه بار لا اله گفت× غفر الله له -
غرضکه سرمد از جرگهٔ اولیای عصر و اصفیای دهر خود بوده - در شاهجهان
آباد پیش دروازهٔ مشرق رو به جامع مسجد آسوده و سبزه چار فصل
از تربتش کم نمی شود - فقیر بارها بزیارت آن مرقد تبرک
مشرف شد ؛ من کلامه - فرد - گرم عتاب چون شود
دیده بپوشم از رخش - پرده کشند مردمان چون شود آفتاب گرم ؛
هر کس که سر حقیقتش باور شد - او بهتر از سپهر بهنا ور شد -
ملا گوید که بر شد احمد بفلک - سرمد گوید فلک باحمد در شد ؛
سرمد اگرش وفاست خود می آید - ور آمدنش رواست خود می آید -
سرمد غم عشق بوالهوس را ندهند - سوز دل پروانه مگس را ندهند ؛

× گفت seems misplaced here and sentence might be لا اله غفر الله له گفت

at the end of the volume is the date as follows
این نسخه چو یافت زیب اتمام - تاریخش شد حجسته انجام - ۱۱۶۳

~~Sarmad~~ It comes to this, that Sarmad
...rs of the class of the ~~Sa~~ holy helpers of
the age, and the ~~[illegible]~~ pure hearted of the world.
He rests with his face towards the ~~[illegible]~~
...ance mosque in front of the Eastern
door, and in the four seasons the
green grass on his tomb does not decrease.
His faqir (?) have often exalted in
visiting his holy tomb. ~~However~~
Here are some of his verses: — when he
becomes heated with wrath, I cover
my eyes from his face. For men draw
the curtain when the sun becomes
hot. He who becomes aware of
the secret of Reality. he becomes more
exclusive than the ~~[illegible]~~ vast heaven.
Mulla says that Ahmad rose up to
heaven, ~~but~~ but Sarmad says that
heaven became absorbed in Ahmad
(Muhammad). O Sarmad if He is faithful
will come Himself. If His coming is X

حالات سرمد کاشانی

منقول از آتشکدهٔ آذر - مصنفه لطف علی آذر ۱۱۷۶ھ

سرمد اسمش سعید - گویند از دین یهودی میل بکیش اسلام کرده - آخر العمر بدرجه عرفان رسیده - در عالم سیاحت بهندوستان از قید تکلف عاری و چو نوندان (لوندان) بازاری عریان در کوچه و بازار میگشت - و داراشکوه دم از ارادت او میزده - بالاخر بفتوای علما مثل منصور حلاج با بر سر دار نهاده شهید شد - و قاتل او که قاضی باشد - هم در آن نزدیکی بقصاص رسیده - این شعر از دست - همچو دور افتادهٔ کافر بیار خود رسد - دست تا در گردن من کرد تیغش خون گریست ؛

Copied from the manuscript in the Bibliotheque nationale, Paris.
by Khuraosingh. Sherkil.

account of Sarmad Kāshāni
from the Atishkadai Āzar - (The Place/House of Lutf'Ali Āzar - (1176.H).

Sarmad :- his name Said. They. That ~~he~~ from the cult religion of Jews he turned to Islam. ~~The~~ Towards the end of his life he reached the stage of divine knowledge. During his Travels in Hindustan (India) he became free from the bonds of formality, and ~~went~~ wandered about naked in the streets and Bazars like street-boys. Dārā-Shikoh claimed aspired to be his disciple. At the end, through the judgement of the religious learned men, he placed his foot (mounted) on the Cross like Mansur Hallāj, and became a martyr. And the judge his murderer (it was who condemned him to death), within a short time ~~passed~~ was killed. (note :- this unfortunate fact is not mentioned in other accounts of Sarmad's life). This verse is from him (Sarmad) like a separated (friend or relation) who at last meets his friend, when the his sword put its hands round my neck, wept blood."

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Chronological order of the accounts of Sarmad by different authors -

1. Dabistān-i-Mazāhib. (The school of Reg by Mobed Shah (Pseudonym of Mohsin Hijri 1057-7.

2. Halat-i Alamgiri. accounts of Alamgir. Āqil Khān Rāzi. H-1068-73.

3. Tazkira (account) by Tahir Nasrabā. H. 1083-9.

4. Mirat-ul Khayal. The mirror of thought, by Sher Khān Lodi. H. 1102.

5. Riāz-ush-shuarā. The garden of Poets, by Ali Quli Khān Valeh of Daghistān. H. 1161.

6. Tazkirai Husaini. The memoir of Husain son of Delhi. H. 1163.

7. Ateshkada-i Āzar. The fire place of Lutf Ali Āzar. H-1176.

8. Riāz-ul-arifin. The Garden of the Sufi knowledge. by H 1278. Maqam-ul Fusha by same in his very old age. date not found.

9. From the introduction to Sarmad's quatrains printed in Delhi probably 1877. date of author's death given. It was edited by Muhammad Ishāq.

(translation finished 2 nd. July 1916. WH.

تاریخ تذکرہ جات سرمد

Chronological order of the accounts of Sarmad.

(۱) دبستان مذاہب مصنفہ موبد شاہ (محسن فانی؟) سنہ ۱۰۵۹ ہجری

(۲) واقعات عالمگیری مصنفہ عاقل خان رازی - سنہ ۱۰۶۸-۷۳ ہجری

(۳) تذکرہ مصنفہ طاہر نصر آبادی - سنہ ۱۰۸۲-۹ ہجری

(۴) مرۃ الخیال - مصنفہ شیر خان لودی - سنہ ۱۱۰۲ ہجری

(۵) ریاض الشعرا مصنفہ علی قلی خان والہ داغستانی - سنہ ۱۱۶۱ ہجری

(۶) تذکرہ حسینی - مصنفہ میر حسین دوست دہلوی - سنہ ۱۱۶۳ ہجری

(۷) آتشکدۂ آذر مصنفہ لطف علی آذر - سنہ ۱۱۷۶ ہجری

(۸) ریاض العارفین و مجمع الفصحا - مصنفہ رضا قلی خان - ریاض العارفین سنہ ۱۲۷۸ ہجری

(۹) از دیباچہ اشاعت دہلی - "تاریخی حالات" محمد اسحاق

قتل شیخی اورنگ زیب
جولائی ۱۶۵۸ء ستمبر ۱۶۵۹ء

قتل دارا شکوہ -
۱۵ ستمبر ۱۶۵۹ء

قتل سرمد ۱۰۷۱ ہجری
= ۱۶۶۱-۲ ء

This last No 9. has no date, but was probably taken by the editor from some old historical account hitherto unidentified. It seems rather old and may be from secret writing during Aurangzeb's time, or soon after his death. It is neither sympathetic nor unsympathetic to Sarmad but neutral.

Umrao Singh Shergil

Historical dates:

Aurangzib Alamgir came to the Throne
July 1659. September 1659 (?)
Dara Shikoh murdered 15th Septem. 1659
Sulaimad Executed Hijri 1071. =
1661-2. A.D.

Translation of the Quatrains

of Sarmad

with his biography

by

Mr. Umrao Singh Sheghill

with a photograph of Sarmad.

Ma. Ejaz Khan

26/2/59